VOL. IV. MARCH, 1889. No. 3.

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OFFICE OF PUBLICATION: ANN ARBOR, MICH.
CHICAGO OFFICE: 308 DEARBORN STREET, WITH THE CLARK & LONGLEY PUBLISHING CO.
BOSTON OFFICE: 141 FRANKLIN STREET.

AGENTS FOR ENGLAND: H. RAWSON & CO., 16 NEW BROWN ST., MANCHESTER.
[Entered at the Post-office, Ann Arbor, Mich., for transmission through the mails at second-class rates.]

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THE UNITARIAN:

A Monthly Magazine of Liberal Christianity.

Vol. IV. MARCH, 1889. No. 3.

HEART-PATHS.

Prophet of the past,
You surely are a friend of mine,
With you I've taken, first or last,
Of many a wholesome thought-repast.
You are my friend, there is no time.

"Different are our views?"
Country and clime are not the same,
And birds are clad in other hues,
But heaven must drop the self-same dews,
The self-same moon must wax and wane.

Prophet of the past,
You prayed with eye toward Gerazim,
By heart-path too, yourself with fast
And faster step wast there. At last
The prayer is said. You turn again.

Heart-paths too, I find
Within my heart. And one doth lead
To you. I could tread it tho' all blind;
And one to me by right of mind
Had you. But why need I repeat?

All are friends, may be,—
Our hearts contain the paths we tread.
Though I may not in heaven be,
The path thereto lies all in me,
And all mankind—in thought—have met.

Different we must be;
Chaos brought forth both stick and stone;
The earth-born never can agree;
But my path to you and yours to me
Are one, however they may roam.

Either guiding him,
The stranger could not go astray.
So I might take your path to Him,
Or my own with yours adorn and trim,
And happier go, nor lose my way.

Meadville, Pa. A. B. Curtis.

THE USES OF LIFE.

A Sermon, by Rev. H. W. Thomas, D. D., Chicago.

So teach us to number our days, that we may apply our hearts unto wisdom.—Psalm, xc, 12.

Some twelve years ago, when pastor of the First Methodist Church of this city, I was called upon to preach at the funeral of a professional billiardist who had died suddenly. He was a stranger to me; and so were most of the large number present. Those who knew him best said he had been a kind-hearted man; good-natured, and given to fun and sport. He had won and lost large sums of money at his favorite game, but had never saved anything, and died so poor that his friends had to bury him. What could be said upon such an occasion? The kindness of his associates and admirers at the last — that humanity that makes us all one in the presence of death — was worthy of commendation. A just view of the place and use of amusements in the social order, and of the evils of gambling, seemed proper. But the lesson emphasized most was the tender and suggestive fact that those who in life and health never attend any church, and seem to have but few thoughts about religion, generally desire the presence of a clergyman in the last hours, and some form of service before the coffin is closed. And this, also, was to be commended. But the question naturally arose as to why the friendly acquaintance of the preacher and the associations of the church and the instruction of the pulpit were so long delayed. Why this gap, this wide separation, this great distance between the people and religion? Was the fault with the church, or with the ungathered multitude? How could this chasm be bridged over, and all be made to feel that they had common interests and duties in the service of God and man; that they all needed alike the comforts and hopes of religion in the great hours of living and dying? And, even then, the burden was heavy upon one heart to be in any way a mediator, a minister to the people; and

commending the soul of that young man to the mercy of the Father of all, the service closed.

A letter came last week from a mourning wife, asking me to hasten to a distant place on the South Side to see her sick husband. In a small room, back of a news-stand, lay a man of over fifty years; he was intelligent, perfectly rational, but very ill, and had not many days to live. Taking my hand, he said: "You do not know me, but I know you. Do you remember attending the funeral of Coon, the billiardist?" Yes, I remember that occasion very distinctly. "Well," he said, "I was the one who sent for you then; and now I am nearing the close of life and have sent for you. I have been a journalist; have lived in this city for many years; was long a police reporter on the *Times;* and, of late years, have published a sporting paper on the South Side. It was no credit to me, nor to my family; I have been a wicked man; not a criminal, but a recognized leader in wickedness. And now I am very sick; I have wasted my constitution in dissipations, and have nothing left upon which to build or recover. I must die; and I am afraid to die; not afraid of the suffering, but afraid to meet the consequences of my life."

Not often does one meet a more sensible man; or one of better general information; and very seldom one of such wide and varied experience in practical affairs, and especially in the darker side of life; and realizing so deeply his own mistakes and sins, his greatest desire to live was that he might, as far as possible, undo the past, and warn and persuade others not to follow his example. He was deeply penitent; but was helpless; had but little time and little strength. After talking of the love he felt for his sorrowing wife and daughters, who had patiently borne with his faults, and had with their own hands worked to keep bread in the house, he was led to feel that the greater love of God would not cast him off, and to trust his wasted life to a Father's forgiving mercy. He died in hope, though full of these sorrowful regrets; and kind friends provided a grave for that abused body; and he requested that I should speak at his funeral from the words: "Therefore, be ye also ready; for in such an hour as ye think not, the Son of Man cometh."

There is hardly a week but I am called to some house of sorrow, and they say in substance, "We are not members of any church; have no church-home; if we go anywhere, it is to the People's Church; but we wanted you to come and say a few words and offer a prayer." And every clergyman will go when he can, when thus called; but always wishing that the sorrowing ones had made it possible for him to know them before that sorrow came; and had found a home in his church.

This is the first time in years that so direct a reference has been made to any special case from this pulpit; and in this instance it is but fulfilling the wish of the departed, that his life and death might be a lesson to others. And yet, this man's was perhaps not worse than thousands of others in this city; it was less hardened and set in sin than many; and was free from the hypocrisy of those who would shrink from his notoriety as a leader in wickedness, but think it all right to do wrong if they can keep from being found out. His was a mistaken life; a life not wisely, and even very foolishly lived; and yet, he did not, like many others, desert his family, nor was he unkind, or selfish. He chose the light, the sportful path of life; he put off the thoughts of religion to the last; and then died with the penitent's prayer and hope, that somehow the future might be better than the present.

The problem of life may be, and I suppose is, in many things at least, a mystery profound; and yet, the fact of a conscious rational existence should make man a thoughtful being. And the fact that his years are passed between the cradle and the grave, and amidst such mighty surroundings as are found in his great world-home, should make him serious. And the fact that he has a large power of choice; of choosing from many possible paths the one he will pursue; and the knowledge that these paths lead to such different

and opposite results, should make him hesitate long, and ponder well when the ways meet and part, before choosing the one along which his feet shall journey.

Of the many possible ways of spending man's years, there is first, the aimless life; a life without ambition or purpose; existence, rather than being and doing. There is no earnestness; no thoughtful attention; no effort to shape self in the world; a state of passivity, a taking of things as they are, and floating whichever way the winds and waves may chance to move. Such is the life of the lazy natives of many tropical lands, who lie in the shade, and eat bananas and other wild fruits. Such is the life of many along the southern shores of our own country, who lie and sleep till the tide floats out and leaves the clams upon the beach, then they wake up and fill their stomachs, and then go to sleep again. And some, even in our colder latitude, where the needs of life are greater, are scarcely less indifferent. They have no plan in the summer for the coming winter; and no thought even for the bread they shall eat tomorrow.

Then, there is the sporting life: the pleasure-seeking life that delights in fun and fine clothes and high living, and the excitement of the game and the dance and the cup that intoxicates. Such a life finds no pleasure in hard work; no pleasure in clearing a field and planting a crop, in building a house, or carrying on a business, or in study. It is too active a life to be indifferent; but its energies go wholly in the direction of some form of amusement, rather than of high personal improvement, or of taking any part in the great work of the world. The fault with such lives is not in having a reasonable love for these things, but in permitting their whole being to be carried away from the more serious and useful in life. Every one who works should have, not only rest, but some form of amusement, or sport, or diversion. There is a border-land between labor and rest where these are proper and useful; but it is a very different thing when one seeks to extend that border-land of permissible and needful recreation until it crowds out all the weightier concerns of such a world as this.

Indeed, we can hardly think of anything more out of place, more incongruous, than a human life that is given over wholly to play, in a world where every blade of grass and every tree, and every insect and bird and animal, and every force and law of nature seems charged with some mission and intent upon some work. And hence it is, that, being out of the great order of things, such minds never rise to greatness; they are never the benefactors of the race. Nor do they succeed in the poor task of trying to please themselves; for they tire at last of the very things that once gave pleasure. And it is the most dangerous life upon which a young man can enter. It is necessarily an expensive life, and it is not a productive life; whilst labor is both economic and productive. A life of mere amusement and sport is open to a thousand temptations, against which the hard-working man is comparatively secure.

Did you ever know any one that became great, whose life was given only to play of any kind? But men have risen to greatness from the plow and the anvil and the awl; and men have become great in every line of noble industry and business. The great singers and players who entertain and amuse us upon the stage, are themselves among the hardest workers. It is all right for young men to wrestle and box and row for fun and physical development; but if that is all they can do, or want to do, their lives have little promise for themselves or others. The world builds monuments to soldiers, and statesmen, and scholars, and poets, and great singers and actors, and inventors and mechanics, and merchants, and farmers, and lawyers, and preachers, and the mothers of men and women; but does the same world build monuments to professional sporting men, to gamblers, and voluptuaries, and prize-fighters?

Just think of it, in a world where the winds and the oceans and the mountains and the stars work for some noble end, that a man should live only to play. It

is fitting that tombs should rise above the graves of Charlemagne, and Cromwell, and Wellington, and Grant; fitting that there should be a monument to Sir Walter Scott or Charlotte Cushman; but we should pity the very marble that had to stand up and have written upon it, "Here lies the greatest of prize-fighters;" "Here lies the greatest of gamblers;" and we can almost see the dead marble laugh to have chiseled upon its face, "This was the greatest dancing-master;" but that the marble would sing, and the winds would play sweetly about it were there graven upon it the name of Liszt, or Wagner, or Pareppa Rosa, or Christine Nilsson; and the tombs of John Wesley and John Bunyan seem radiant in the glorified light of the pure in heart.

Then there are the lives that are thoughtless and weak. They have no well-laid plans; and they have not cultivated the strength of self-denial, and the power to overcome the obstacles that lie in the way of success. A young man engages as a reporter, or as a clerk, or goes to learn a trade; but he has no ambition, and no definite object in the future. He is contented with ordinary success; he yields to the temptations of society; spends his money in dress and parties; he drinks and smokes, and gambles for light sums. He never has money ahead, and is often behind with his bills; and is thus open to every temptation. He marries some good girl; his prospects in business do not improve — perhaps grow worse; he is now forty or fifty; has a family. His poor wife toils day and night, and the children are ragged, and often hungry and cold. He thinks he has a hard time; he deserts his home, or drowns his trouble in strong drink; and at last his family is better off, and everybody is glad when he is dead and buried.

Another young man learns a trade, and he says, "I will work and save, and after a while I will own a shop and business of my own;" and another begins as a reporter, or a clerk, and he says, "I will be attentive; I will form no bad habits; I will dress plainly, but neatly; I will improve my mind, and some day I will be a partner in that business; or I will be an editor of that paper, or publish one of my own." And these young men set out to be something, and do something; and to be worthy any woman's hand and heart; and they grow to be strong and respected in the community; and their homes are beautiful, and their wives and children happy. And all this in just a few years. The beginning of what one will be, or not be — the plannings, the startings — generally are between twenty and thirty; and the results are reached at fifty or sixty.

Some may have stronger bodies, and, perhaps, stronger minds than others; some have better opportunities—inherit wealth or position; but after all, life is largely what each one makes it. It does not take a young man long to waste a fortune, and lose a good name; nor does it take long for the poor boy to earn money, and make a name for himself. But it does take pluck and courage and continuity of purpose and plan to do these things. It is pitiful to see a young man starting wrong, and then losing his self-control and becoming an easy victim to temptation. It is easily possible for every one to be temperate, and pure, and industrious, and honest; and that insures self-respect and a fair success in the world. And it is possible for those who have started wrong to stop, and change their course. No one knows the power of his own will till he tries what he can do; and it should be the pride and glory of each one to be the master of himself; to control his appetites and passions. If one finds the habit of drink, or any other habit, is growing upon him, he should conquer that habit; for if he does not, it will conquer him. And what a pitiful sight to see a man overcome, bound hand and foot, and led down to disgrace, to ruin and death by the power of evil habits.

Last summer, I studied the still waters of Niagara, above the rapids, and I thought of Mr. Gough's thrilling description of the careless rowers, who were caught in the current, and, in spite of all efforts, were borne over the falls. But there is no such physical impossibility in escap-

ing from the power of evil. Men may be caught in the current; may be almost physically and mentally wrecked; but still there is, within, the long-neglected and abused power of the will, and the cry and impulse and authority of conscience; and greater than all is the ever-near power of God, and the power of all good angels. So, when any soul prays; any soul trembling on the verge of ruin; any soul lost in sin; any soul that longs to rise; any wanderer that would return to his Father's house; if that soul cries out to God for mercy and help, that cry reaches the ear of Heaven and the heart of God. O! if men only knew the loving power that is ever near; if the poor souls of earth would only cry unto God, he would help them.

Then, there is the wise, honest, hard-working life. Wisdom is more than knowledge: it is knowledge applied. The wise life accepts the conditions of an earthly existence—of a body that is related to the material, and seeks by industry and economy to provide for its needs, and by obedience to the laws of health to avoid disease. The wise life accepts the conditions of a mind related on the one hand to the perceptions of the senses, and on the other related to the great world of reason, and seeks to learn and know and use the truths of both sense and reason. The wise life seeks to know the higher meanings of these strange years of labor, of thought, of sorrow, and joy and hope, between the cradle and the grave.

Is it all of life to live, to gather the treasures of earth, and then go away to leave them forever? Is it all of life to love, and marry, and build houses, and then grow old and die? Is it all of life to look, to listen, to study, to see so little of the world of beauty, to hear so little of its sweet sounds, and to know so little of its shoreless realms of truth, and then go into the night and silence of annihilation? Must man love, only to lose? Has hope no other meaning than despair? O no, it cannot be. Reason says, I need a larger world and a longer time to complete my task. Love says, I long to find and meet again the dear ones gone; and hope says, beyond the night I see the morning; beyond the battle, I hear the shouts of victory and the songs of joy and peace; beyond the tears, the sorrow, the suffering, the dying, I hear a voice saying, "Behold, I make all things new," and "There shall be no more death." The life that is wise walks with glad and reverent feet the ways of truth, and right, and love, and duty; seeks communion with God in prayer; seeks to know and do his will; and then, when its days on earth are numbered, lies down to rest, to sleep, to wake, to rise, and to live in the long forever.

THE IMPERIAL UNIVERSITY OF JAPAN.

Japan can trace her history back twenty-five centuries, yet her university is but a little over ten years old.

Let it not be understood, however, that Japan had no institution of higher learning until ten years ago. For several centuries past we have had such institutions, as, for instance, Ashikaga Institute, which was established some fifteen centuries ago and has been carried on down to our own day. This Ashikaga Institute, together with several similar institutions, and supplemented by the instruction afforded by the monasteries, constituted the educational force of the country for some hundreds of years. It seems to me these institutions had several marked points of resemblance to the Mediæval European universities, especially in their relation to the state and to religion, and I should say that their standard of scholarship was quite creditable to the age. As we had originally in Japan almost no experimental science and, if we had any at all, it was not considered to belong to the highest realm of culture, there was no provision for scientific investigation in these institutions. The arts also held a very secondary place in the opinion of the age, and hence were not provided for in the institutions of learning. In short, only such branches were taught as were considered to belong to the highest sphere of culture, or as might fall under the general head of "polite literature."

But after all, the history of the education of old Japan is a part of that general current of Japanese history which is little more than a connected series of the episodes and anecdotes of the life of a few privileged classes of people.

The Imperial University of Japan made its appearance after the revolution of 1868. Its immediate predecessor was an institution of some antiquity, established and maintained by the Tokugawa government. Tokugawa is the name of a family which for two centuries and a half had absolute control over the civil and military affairs of the country, but which, after the revolution or restoration of 1868, ceased to have any power over the empire. The head of that family is now simply the Duke of Tokugawa. Some of the readers of the *Unitarian* may have noticed the name of the Marquis of Tokugawa who has been taking a decided interest in the propagation of Unitarianism in Japan. This Marquis of Tokugawa belongs to the great Tokugawa family, and is quite honored and influential in Japan.

The institution founded by this family was known as Yoyakujo, or the Institute for the Advancement of Western Learning. After having been broken up for a short time, it was, after the restoration of 1868, restored by the imperial government, and in January of the following year its doors were opened anew. Special attention was given to instruction in the English and French languages, to which German was soon added. The college received the name of Nanko, or South College, because of its location. In the year 1871 the college came under the direct control and superintendence of the department of state for education, and in the following year when the empire was mapped out into educational districts, it received the name of the First Middle School of the First Grand Educational District. In the April of 1876, besides the study of languages I mentioned, special courses of study were arranged in Law, Chemistry, Engineering, Polytechnics and Mining. At about the same time this institution and Tokio Medical College were united so as to form the Tokio University, consisting of the four departments of Law, Science, Medicine and Literature, as well as one other department, which we may properly call the preparatory department, being modeled after the German gymnasium. After several changes, mostly for the better, on the first of March, 1886, the imperial ordinance for the organization of the Imperial University was promulgated. Thus the lapse of a little more than ten years produced on the soil of Japan what we may call an infant university.

It is the avowed object of the founders and friends of the university to raise and extend its course of instruction so that the standard of scholarship may be equal to that in any western university. It is a laudable aspiration but of course cannot be completely accomplished in less than half a century or so. There are many Japanese, however, who think that it will only take a few years to make their university equal to the finest in the Western world, although it has taken centuries to make these what they are. Doubtless this conceit is partly the result of the flattery and praise which our country has received, especially from Europe and America. I think Japan has suffered far more from the wholesale adulations of her friends than from the severe and often unjust criticism of her avowed enemies. Of course there are many in Japan who appreciate the fact that advancement must be slow if it is to be sure, and I certainly hope my countrymen will soon come to understand this more generally, so that the foundations of our university as well as of our other institutions may be built slowly enough to be firm and strong.

The Imperial University of Japan, consisting of five colleges and a preparatory department, contains at present over two thousand students — about seven hundred belonging to the colleges and the remaining number to the gymnasium. In these five colleges, the course of work consists of three years of special study, such as the students may select; and after passing through the final examination, they receive the degree of Licentiate of the subject to

which they have devoted their three years study. Only such students are admitted to these colleges as have previously taken five years preparatory work in the gymnasium. To this gymnasium the graduates of the public provincial high schools, or any others who are considered to have equivalent qualifications, are admitted, providing they are over sixteen years of age.

In the five colleges of law, medicine, science, literature and engineering, the courses of instruction given cover as wide and comprehensive ground as those offered by any university in this country, and are mainly conducted in English, French, and German, the Japanese language being but little used. The staff of teachers numbers about two hundred, taking all the departments, and consists of different nationalities, the largest number being German, the next largest French, the next English, the next Scotch, the next American.

I have now given a glimpse of the working plan of the university.

To do justice to my country, I should say that, according to the testimony of all competent judges, she has been constantly improving her educational and political plans and institutions since she first opened her ports to foreign nations. But it is a grave mistake to think that her work is done. We should greatly err if we should stop at this stage of our journey. We are to march on until our university comes to such standing as to equal the best universities in the world. The friends of higher education at home are well aware of their hindrances, and grateful do I feel for their prolonged struggle toward the realization of their ideal university. But just at present what seems most needed is a certain departure from the way which we have pursued in matters both social and intellectual, since our intercourse with other nations. Thus far our aim has been simply to introduce and plant in the soil of Japan the productions of European and American intellects. In this one respect we have been, may I not say, thoroughly successful, as the results can be seen not only in the university but throughout the whole country. But is the unqualified adoption of western institutions always attended with good results among us? In the majority of cases it is, but not always. Since every nation has its own needs and demands, it falls nothing short of absurdity to think everything European or American can suit Japan, which has its own peculiar but well-developed institutions. Against the prevalent mania for Europeanizing and Americanizing every time-honored Japanese institution, I must protest, as one fully appreciative of the superiority of western institutions, yet mindful of our inheritances from our fathers, to which I for one would look back with grateful recollection. This is, I believe, the dictate of sense and judgment, not of a mere conventional patriotism. What the world requires of us as the test of our mental strength as a nation, is not a mere sponge-like capacity of intellectual absorption. It requires works originated as well as carried out by us. Rigorous definition, careful analysis, precise judgment, wise selection of subjects to be studied, investigations carried forward unaided to true conclusions, ascertained facts arranged in a logical manner, results interpreted with sagacity,—these are among the important evidences of our ability which we ought to exhibit. The world is now waiting for such evidences.

There are two sets of men our university ought to furnish: first, those who shall have wise discrimination in bringing western institutions to the orient; second, those who shall furnish the evidences of our intellectual strength as a nation. Can our university in the way thus far conducted produce these two sets of men? Let the university speak for herself.

Let no one say the future of the intellectual activity of Japan is not bright. Let no one say that Japanese students of science labor under an insuperable disadvantage in having no scientific literature. It is true that Japan has, as yet, no scientific literature of her own, and that her students, in order to bring her productions to the notice of the world, will be compelled to make use of a foreign language. But in this respect

they are no worse off than Russian scientists, some of whom stand in the foremost rank of the scientific investigators of the age. Granting this to be something of a disadvantage, however, it is more than made up by those resources of science, not in the form of books, indeed, but none the less important—the pages of nature. Glance at a map and you will see that Japan occupies a most favorable position. Travelers will tell you that she is endowed with a variety of natural scenery and resources, perhaps unequalled in any other country of the same dimensions. Equally distant from the frozen region of Kamtschatka and the tepid streams of the Philippine archipelago, its northern part slightly savoring of the arctic air, its southern scattered with all the beauties of a tropical clime; one side washed by the tumultuous billows of the Japan sea, the calmer waters of the Pacific ocean on the other,—the whole country has a health-giving climate and a soil of unsurpassed fertility; the whole surface seeming like a vast garden of fragrance and beauty. All this, together with its rare and wonderful animal and vegetable life and the rocks and crystals of three thousand islands, the scientific significance of which Professor E. S. Morse has made known, calls the attention of the scientific world to the islands of Japan. Need I say then that Japan is rich in scientific resources? Let scientists try, and they will find there an excellent field to test some of the questions which have occupied so much of the world's attention since 1859. Surely, Japanese students of science are not placed at such a great disadvantage.

At the present stage of affairs I can have no better wish than that our university may be given an independent corporate existence. Thus far it has been the absolute property of the national government. It has had no constitution but that prescribed and framed by the government. The university thus conducted has some advantages perhaps. Under this management it has never uttered the laconic cry of "no money."

But the existence of a university under the absolute and sometimes capricious control of a government which, in practical operation, is but an oligarchy, is always precarious. It may exist as long as the government continues, it may do the work as the controlling will of government dictates, but in an oligarchical government the interest and policy of political magnates is often at variance with the interest and welfare of the people. A university under a capricious will, by whatever name it goes, we cannot look upon as the safe depository of learning and culture. Let the university have its own constitution, let it have an independent corporate existence, and then it will go on to perform its true functions.

We have now before us in Japan also the duty of breaking down the system of caste. This peculiar oriental institution, making artificial distinctions among men, has taken a deep root among us, not in form alone but in spirit also. I need not dwell on its transcendent wrong and injustice. Every intelligent person is aware of the magnitude of its enormity. Of its pernicious influences, overwhelming testimonies from all parts of the world bear ample witness. Yet to the scandal of humanity, no voice has been thus far raised against it in Japan. Sophists furnish apologies for it, historians plead for it, poets sing for it, and what is more detestable, Christian missionaries acquiesce in it as divine will. Sooner or later we must have this system abolished regardless of cost. In this abolition movement diffusion of knowledge among the people must take a leading part, and this diffusion of knowledge must come mainly through the extension of university education.

To former ages belong the dishonor and injustice of keeping men in bondage and degradation through the instrumentality of learning. To the present enlightened western world, and especially to America, belongs the honor of elevating the less favored orders of society through this same instrumentality of learning. Would that the honor might be shared by Japan! Would that our university might be a leading influence in the grand reform!

Our ideal of a university is high.

Expecting but little from the present generation, whose school was feudalism, we place our hope in the generations coming.

M. Suzuki.

Ann Arbor, Mich.

THE RUSSIAN CHURCH.

I.

Most persons know, in a more or less general way, that the Russian national church is Christian, but in just what respects it differs from Romanism, or what doctrines it holds in common with Evangelical Protestantism, is not so generally understood.

In my recent visit to Russia I found the Russian church one of the most interesting objects of study. Hence the following article.

Briefly stated, Christianity was first introduced into Russia in the time of Vladimer of Kieff (987). The story, as related by the chronicler Nestor, who lived in the eleventh century, is most artless, and gives us some idea of the credulity of the people. He tells us that Vladimer had concluded to introduce a new religion among his subjects, but had not decided what it was to be. First came the Mohammedans. They put before the barbarian chief all the glories and pleasures of their religion, but when Vladimer heard that he had to cease from eating pork and renounce wine, he would listen no further. "No, no," he said, "drinking is the greatest pleasure of the Russians; we cannot give that up." Then came to him representatives of Western Christianity, sent from Rome. "What does your law command?" inquired the Grand Prince. "Well," answered the spokesman, "we fast, and when anyone eats or drinks he always does it to the glory of God. We acknowledge the Bishop of Rome to be our Pope and supreme ruler."

Vladimer did not like this idea of a master more powerful than himself, so he sent away these Romanists, saying: "Our fathers did not believe in your religion and did not receive their religion from your Pope."

Next came the Jews. Wonderful and full of glory was the history they related of how Jehovah had picked them out as the chosen race and had especially showered his favors on them. "Indeed," cried Vladimer, "then yours is the religion, but where is your chosen land that Jehovah has given you?" Here they had to confess that on account of their sins Jehovah had taken away their country. "What, you, whom God has rejected, dare to teach others! No, if God had approved of you, he would never have dispersed you abroad." So the Jews were sent away in humiliation.

Then the Grand Prince Vladimer sent a delegation down to Constantinople, at that time the capital of the Eastern Empire and the center of the Greek Christian church. These messengers were taken to see a service at the Cathedral of St. Sophia. Here is their confession as to how they were affected by it:

"When we stood in the temple we did not know where we were, for there is nothing else like it upon earth. There in truth God has his dwelling with man. We can never forget the glory we saw there. No one who has once tasted what is sweet will afterwards take what is bitter. Therefore, we can not any longer remain Pagans."

Vladimer, not yet fully convinced that he has the true religion, asks for a sign. He is told by the Christian missionaries, "Whatsoever ye ask of the heavenly Father in Christ's name, that will ye receive." He therefore threw a copy of the Bible into the flames, believing that God would preserve it. Sure enough, there it lay unconsumed, the fire blazing all around it. The Prince is now fully satisfied, and from that time on he and all his followers become ardent Christians.

Christianity, we see, is therefore not a thousand years old in Russia, and if we remember the Tartar invasion and that barbarian Asiatic darkness which came down over Russia in the thirteenth century and continued until the time of Ivan the Great (1480), we can understand how slight was the hold of Christianity upon the Slavic race before the year 1500. As a practical working system, then, we can safely say that Christianity in Russia is only 400 years old.

In these four centuries, however, it

has become fully nationalized, and today no church, no religious system, in any part of the world, is more thoroughly secure, more endeared to the people, than is the Orthodox Greek Church in Russia. Unfortunately for religious progress Christianity as it developed in the East became largely a matter of ceremonies; the true spirit of worship had been well nigh smothered under the weight of ecclesiastical observances. While Western Christianity in the tenth century still had much life and vigor in it, Eastern Christianity at that time had become a mystical, speculative system on its dogmatic side, and a matter of forms and pageantry on its practical side. It was therefore introduced and copied into Russia at the very worst time, when, spiritually, it was at its lowest point.

Coming among the people as it did, the spiritual side received no great emphasis. It was the formal showy side which caught the eyes of the first envoys to Constantinople, and it is that same side which has pleased the people ever since, until now the strongly moral and humanitarian aspect of Christianity is about lost sight of, and that man is pronounced the best churchman who scrupulously performs every rite and ceremony prescribed by the ecclesiastical authorities and religiously pays his share toward the support of church and priesthood.

The ecclesiastical government of the Russian church was originally moulded after the Greek pattern, with patriarch and archbishops, but when Peter the Great came to the throne he abolished the office of patriarch, giving the following reason:

"The common people are incapable of understanding the distinction between the spiritual and the temporal power; dazzled by the splendor which illumines the chief pastor of the church, they imagine him to be a second sovereign equal in power to the autocrat, and even superior to him; if a disagreement arises between the patriarch and the Czar, they are inclined to espouse the cause of the former, imagining that thus they espouse the cause of God himself."

As a State stroke of policy nothing better could have been devised for perpetuating the autocracy than the plan which Peter determined upon—the union of Church and State. It at once threw around the life and deeds of the civil ruler a sacredness as the Lord's anointed, that nothing else could give. We can only understand it by recalling to our own minds that veneration for the Pope of Rome which Western Europe had when he was both the spiritual and temporal ruler of Italy.

Since Peter's time the church has been used as the engine of power to keep the people loyal to the Czar. As a machine for that purpose it works admirably. We forget in this country that the Russians are an intensely religious people and not political, and that to affect them one must work through their religious sense. Looking at the Czar as a civil ruler, we cannot understand the hold he has on the Russians; but seeing in him the supreme ruler of their national church, we can appreciate somewhat the devotion he inspires in times of excitement, even leading to wildest self sacrifice.

The church as a political machine has therefore the Czar at its head; under him is the Holy Synod, consisting of the metropolitans of Kieff, Moscow and St. Petersburg; four archbishops and twelve bishops selected by the Czar. This synod has the direction of ecclesiastical affairs and the disbursement of church funds. It is the most conservative organization in Russia, the most determined enemy to any modern reforms. The Metropolitan of St. Petersburg is practically the power. He occupies a superb residence and has under him a small army of clerks. It is said that he draws a salary of about $12,000 a year from the public treasury.

The priesthood of the Russian Church is composed of two classes—the "black" and the "white" clergy. The white clergy, who are the parish priests, are miserably poor. They have become a distinct caste from the rest of the people, as much so as if they lived in India, and in some communities they spend a cheerless and unhappy sort of a life, ridiculed and almost despised on account of the tricks they have to resort to in order to get sufficient for bare subsistence. The fathers are priests and the sons must be

priests. There is no escape. Indeed the children of priests are called little popes from babyhood and are encouraged to play at the christening, marriage and burial of their dolls. Before they can take "orders" they must marry the daughter of some other priest, and as to this wife they are not even allowed to choose her. The bishop does all that; he selects bride and groom, and after they are wedded sends them off to some village, where they spend the rest of their existence, as 99 per cent of the original assignments are permanent. I am told that the average salary of a village priest is 150 rubles or about $80 a year. On this he must live, or steal from the coffers of the church. I take the following quotation from Curtis as to the bishop's method of assignment:

"When the bishop makes his annual rounds he takes down the names of the girls in the priests' families who are old enough to marry, and from this list, without knowing the characteristics of any, he assigns them to the graduates of the seminaries. Thus a clergyman of Russia gets his wife as the Irishman got his pig, in a "poke." It is a lottery of marriage, the bishop seldom knowing the man or woman and therefore being strictly impartial."

One of the fundamental differences between the Roman Catholic Church and the Russian Church is on this very point of the marriage of priests, and while I am on the subject let me briefly state the differences between the two churches:

First—The Russian Church denies that the Holy Ghost proceeds from the Son.

Second—It rejects purgatory, and, necessarily, indulgences, dispensations and works of supererogation, although admitting the intercession of the saints by prayer.

Third—It holds to the necessity of complete immersion of the body at baptism, and here it stands on common ground with the Baptist denomination.

Fourth—It does not allow instrumental music in churches, and no women can take part in the choir or service.

Fifth—Priests must wear beards. They are not allowed to deface the image of God by shaving. They must also be married before entering on the full priestly office.

Sixth—All images of the saints, the Virgin and Christ, are rejected as idolatrous, but pictures or mosaics, or any representation upon a flat surface, are allowed under the commandment, "Thou shalt not make unto thyself any graven image." Toward these pictures, or *icons* as they are called in Russia, the people show the greatest reverence. The *icons* are always covered with a metal covering with the exception of head, hands and feet. This is because no man can conceive of the apparel of the inhabitants of heaven. The *icon* stands in about the same relation to the Russian people as did the big family Bible to our New England forefathers. It is made the wedding gift, or handed down an heirloom, much as in old England are the family portraits. No room or office is without its *icon*. Whenever we went into a new hotel, we would always look around to see whether the *icon* was in our room. It was always there; no bank, office, store or public place was without one or more of these images of favorite saints.

Once while I had to wait at the railway station at Czarskoselo I noticed the people coming and going. Many of them after purchasing their tickets would go over to the corner of the room and prostrate themselves before the *icon* shrine. If they did not do this they would at least look in that direction and cross themselves three times, with the first three fingers of the right hand. We are informed that at one time there was a bloody revolution on this very point of how to make the sign of the cross. Some said it should be made with only two fingers, others held that this was most unorthodox, that the only right way was to make the sign of the cross with three fingers. So the controversy raged until at length she who was acknowledged "saint" by one party, and "fit companion of Satan" by the other party, the leader of the schism was transported to Siberia with many of her followers, and the adherents of the three-fingered method have retained the supremac ever since.

If you go into the house of Peter the Great at St. Petersburg, you will be shown his *obraz*—that is an *icon* exactly his size when he was born. Formerly this was a custom much in repute. Every new-born child had an *icon* made for it of its patron saint. This *icon*, the exact size of the babe, was then hung up in the church of that saint. If the child died, any little ornaments which might have belonged to it were given to help ornament the *obraz*; if the child lived and grew to manhood, it always recognized that particular *obraz* or saint as the one to go to for special favors. It is said that even thieves have their saints to whom they pray for success in their undertakings, reminding us in this respect of the Chinese pirates. It is recognized as a fact that no thief entering a house will proceed to steal until he has first found the *icon* and turned its face to the wall.

THOMAS VAN NESS.

Denver, Col.

MORAL AND RELIGIOUS TRAINING IN THE PUBLIC SCHOOL.

In a preceding article* I considered certain phases of the subject of moral training in connection with our public schools. In the present article I wish to carry the subject forward, if I may, to a somewhat greater completeness. In doing so it will become necessary for me to consider to some extent the relation of morals to religion.

Our civilization advances by a process of differentiation. The more this principle of division is applied the greater is the complexity resulting, and the necessity that every part in the organism perform its function is imperative. When one reflects, the value of much which at first seems useless becomes apparent, and so important is seen to be the training which the school gives in the direction of what may be called the "school virtues"—punctuality, order, industry, justice, etc.,—that we are ready to affirm that the school is worth quite all it costs even if this only is given. It is this fact that makes us rest so uncomplainingly under the administration of a teacher who has few of the intellectual qualifications that a teacher should possess, but who has the art of management. In an orderly, well-disciplined school, what the pupils get from each other is of more value to them than all that they receive directly from even a *good* teacher. And this is the reason why an intelligent and accomplished teacher who has no skill in management will not be endured in the schools.

It is worthy of notice, too, that this persistent and inexorable demand on the children for the observance of the school virtues is what no other existing institution can make. It cannot be done in the home nor in the church. But in the school the constant practice of these virtues results in strong tendencies, and even in habits that make the transition from school to industrial life easy and rapid.

But these, important as they are, are at best, habits, and habit is not character. What can the public school do in planting those ethical principles inthe mind that shall become *governing* principles in matters of conduct through life?

Here we enter upon that field of instruction in which there is a blending of the moral with the *religious*. It is the field of controversy, too, when controversy exists. The practice of the ordinary school virtues of punctuality, regularity, industry, silence, truthfulness, justice, kindness, and politeness is an excellent preparation for religion and for an apprehension of the higher ethical relations of man, but it is not these. Can the public school enter this field? One of our ablest thinkers says, substantially, that this government was founded upon a compromise in religion, and that a public school, a school for all, must relegate all religious instruction to the home and the family; that religion is the greatest concern of man but it is not within the province of the public school.

But *was* this government founded upon a compromise in religion? Was it not rather a compromise in sectarianism? Was not the fatherhood of God and the brotherhood of man the foundation principle of this government? I

*December number of the *Unitarian*.

believe that the history of the development of this nation to the present moment shows this to be true.

It is agreed that the function of the public school is preparation for self-directive living in the other institutions. It has a common purpose with the home and the church in some things; it is independent of them in others. Its specific distinctive function is intellectual training. This is what gives it independence. This independence was first achieved in America and it is hardly two score years old. The sudden development of this giant institution that we call business caused it. The struggle for existence is now one of thought more than of muscle, and the school must prepare the child to think. It must give him the tools and some practice in their use. This is its own peculiar mission. But to know, without having the spirit to obey, is to be a devil. So the school begins to train in obedience, by setting to work to establish the tendencies and habits of which we have spoken. But mechanical obedience, the obedience of habit will not suffice. There must be the spirit of obedience, conscious and intelligent. In this we find as an essential element the feeling of reverence. He never truly obeys who does not revere.

Goethe speaks nobly of reverence and distinguishes the three forms, as reverence for what is below, what is within and around, and what is above.

But the order of their development is the reverse of the order just given. It is through reverence for the highest that we come into a reverence for the lowest. The brotherhood of man results from the fatherhood of God. So it seems to me that the child must be taught to revere if he shall be taught to obey in the spirit of obedience.

Was this government founded on a compromise as to the thought that God is? Whatever may have been the doubts in the minds of Jefferson or Franklin, was there any doubt in the mind of the nation? And whatever may be true of the nation then, is there any doubt in the mind of the nation to-day? Reverence for the highest one can conceive, is as natural to every man as is admiration for his highest form of beauty. The highest that he can conceive *is* his God. This highest conception of the child of a being who makes all things, who rules all things and who loves all, may be crude and false to the philosopher, but it is the highest form of the truth to it. And, after all, what is it but a poetical expression of the more prosaic truth of the philosopher. It is the highest conception possible to the child, and its highest conception is the one that is best and most helpful to it.

Therefore it seems to me that the demands that are made upon the school make it necessary that the spirit of reverence should be persistently cultivated, and that to do this effectively the child must begin by reverencing the highest that he can conceive, vague and misty though it be.

Let him think that the arithmetic he studies is God's thought, the flowers and sunshine are God's smiles, the movements of the planets are by God's will. He may not see it as we do, but is it not all true as he sees it? At least this is true, that he is seeing in his child-like imaginative way, what the mature mind sees in a more prosaic and reflective way, and what the common thought of the world accepts as true.

The fixing of this highest conception gives a basis from which his moral relations to God and to his fellows may be determined. I confess that I do not see what Goethe means by reverence for what is around and beneath except as we recognize the divine in them. And so it becomes the purpose of the school to bring God down out of the skies, and find him the constant companion and friend as well as the ultimate source of all that is. In this way the sentiment of reverence slowly grows, and the habit of obedience which the school through its organization establishes, finally matures into character in which the spirit of obedience becomes habitual. Upon this as a basis, or better, from the sentiment of reverence as a germ, the truly moral character must grow. Certain moral habits can be acquired with-

out this, but very little of moral character.

If we agree in the thought of what has been presented, the only remaining question is the one of method. And this is chiefly a pedagogical question. To it the general principles of teaching are applicable. One of the most fundamental of these is that the child must be led through the outward form or symbol to the thought which it embodies. This is expressed in the form of educational maxims like the following: From the form to the essence; from the external to the internal; from sense to reason; from the mechanical to the rational; from process to principle; from authority to insight. Wilhelm Meister wondered at the meaning of certain attitudes and gestures of the boys in the educational institution he visited, and was informed that these were expressions of reverence and other noble sentiments, and that this was their method of impressing them. The old education made too much of form, the new makes too little. The old taught the symbol with too little regard for its significance; the new would secure a mastery of the thing signified before it would make any use of the sign. Each is a partial expression of the truth which becomes false by being taken for the whole. Its complementary part is in the other.

The child is by nature a non-moral, characterless being. He achieves moral character through education. The process is by comparing the actual with the ideal. It is the ideal that the teacher must help the child to form. His first ideals must be given to him. It is not until later that he acquires the power to construct them alone. The only faculty that will respond to the teacher's efforts is the imagination, and all the child's ideals must take this form. He comes later to the conception of a moral principle active in the world, and of the law or order of its activity. It is not till later that his crude conception of God as a non-natural man begins to change to that of an all-pervading energy working in a self-determined order, — the moral order of the world. And yet it seems to me that these crude childish conceptions are one stage of a healthy normal growth toward moral character. So I have come to think well of those exercises in the school that cultivate reverence for the highest and best the child can conceive, and of the effort to make conformity to what the child conceives to be the will of this highest and best, the reason for his conduct. Just what these exercises shall be in any particular school is a question to be determined by the teacher, and depend upon the peculiarities of the school. If earnest, honest and intelligent, the teacher cannot go wrong if he starts from the standpoint of thought that I have attempted to define. If he is not earnest, honest and intelligent, it is possible that the harm he may inflict (for he can do little good), may be lessened by a code of specific rules, properly framed, that shall set forth the specific things he shall do and shall avoid in giving moral instruction. But I do not conceive it to be necessary to give in this paper an opinion as to what such rules should be.

GEORGE P. BROWN.

Bloomington, Ill.

OUR INDIAN EDUCATIONAL AND MISSIONARY WORK.

The Montana Industrial School is the only organized Indian missionary enterprise of the Unitarian denomination. It begins the new year well equipped for its good work. "Ramona Ranch," containing two hundred acres of well selected land, granted by the Secretary of the Interior for its use, has all been enclosed with a substantial wire fence, and fairly well supplied with implements, stock, etc. During the last summer, one thousand dollars were raised by contributions to build and equip a workshop which was needed to carry out the object of the school, as well as to meet the requirements of our contract with the Indian Bureau, under which the government pays to the A. U. A. one hundred and eight dollars annually, for every pupil of school age who is fed, clothed, instructed, and cared for at the school.

This workshop is now completed, a competent mechanic has been placed

in charge, and the blacksmith shop has already proved a great convenience to the travelling public as well as an advantage to the school.

Ramona Ranch is located seven miles from Custer Station, Northern Pacific Railroad, on the mail stage route to Fort Custer, thirty miles, and the Crow Agency, forty miles distant, over which there is much travel and heavy teaming.

The attendance is not yet as large as is desired, there being but twenty-two pupils enrolled, while fifty can be cared for. But the school is steadily, though slowly, gaining the confidence of the Crows, many of whom, however, still look upon it, (as they have heretofore had reason to look upon all other enterprises of the white man), as some kind of a scheme for making money out of them.

With the exception of the visits of the Catholic priests, no missionary work had been done for the Crow Indians, till our school was opened, and they are naturally slow to believe that any such enterprise would be established among them simply for their benefit. There are many indications, however, that they are beginning to realize both the value and the necessity of education for their children, and that the future success of the Montana school will depend upon the measure of its support by the churches, societies and individuals of our faith.

The location of the school was decided upon in July, 1886, after a personal inspection of the ground by Rev. Henry F. Bond, the present superintendent. The Crow Reservation had been previously recommended by Captain Henry Romeyn, and Lieut. G. Le Roy Brown, U. S. A., both of whom had been instructors at Hampton Institute, and were familiar with the various Indian tribes and their condition.

We were looking for a place where the need was greatest, rather than for one where the work was easiest, and we found it here. The school is a light in a dark place, and if heartily sustained by the denomination, with patient waiting for results, will successfully accomplish its beneficent mission.

The work of allotting homesteads under the Dawes bill, to the Crow Indians, is progressing as rapidly as the Government appropriations for the purpose will permit. When it is accomplished, the unassigned lands will be thrown open for settlement by whites and soon occupied. The present population of Montana is estimated by Governor Leslie at 140,000 and the annual increase 10,000.

A writer in a recent New York paper speaks of the rapid growth of the territory in every essential of prosperity as likely to be steady and of a permanent character.

Mining is the leading pursuit and the mineral product is constantly increasing. There is abundant evidence moreover of a rapid advance in agriculture and kindred pursuits and a liberal and intelligent provision for education. Aside from mining property which is not taxed, the assessed valuation of other property has increased nearly five hundred per cent in ten years. During the same period the number of cattle has increased from 220,000 to 1,500,000. Of sheep from 120,000 to more than 2,000,000. Of horses from 40,000 to over 200,000. Of acres of land under cultivation from 265,000 acres to more than 2,000,000. Most of its agricultural development has been within three years.

The territory is especially rich in timber, in marbles, in inexhaustible water supplies, and in great stores of coal. The coal recently discovered a few miles from the school, improves in quality as they get into it, and Mr. Bond already draws much of his fuel from that source. He writes that he has a range which would support 1,000 head of cattle, but for want of means to purchase a small herd, has to pay large prices for beef, instead of being able, not only to furnish beef for the school, but to supply customers at a good profit.

The school should be provided with the means to purchase what stock is needed for its economical management.

A young, zealous field missionary should be sent out, who will visit the Crows in their villages, learn their lan-

guage, aid them in their efforts to meet the demands of the new life of civilization on which they are compelled to enter. and secure, as by this personal contact he could easily do, all the pupils that the Montana Industrial School can care for. Such a man can do a grand work for both Indian and white settlers. He can doubtless be found, if the money to send him is provided. The multifarious demands of such a school as ours, allows the superintendent no time for this important field work. Mr. Bond, while admirably qualified for the pioneer work of establishing this school, will soon have to relinquish it to younger hands. It is essential to the future prosperity of the school that his successor be well qualified, and no training could be better than the experience of this field missionary.

Miss Crosby, the devoted and efficient teacher, is likely ere long to be compelled by other duties to resign her position. Who will volunteer to take her place? Mrs. Bond in a recent letter says: "Miss C. and I are in danger of overdoing. Never in my life have I been so busy, and the demands upon my time are not only continual but imperative. We need helpers of the right sort very much, and I am always hoping for volunteers from the East. Why are there not young women in plenty, in our Unitarian ranks, with a spirit of adventure, a desire to widen their experience and sphere of usefulness, who would throw themselves into this work, if only for a year or two? The interest is absorbing, the opportunity of seeing Indian life in the tepees (tents) likely to be of short duration, while the discomforts and hardships are not so difficult to bear as our dear friend, Mr. Griffin, seems to think them."

There surely ought to be found among us as much of missionary zeal for a practical Christian work like that of the Montana school, as is found in other denominations.

The school, while carried on under the auspices of the American Unitarian Association, depends for its support upon the voluntary contributions of the churches, Sunday-schools, Women's Auxiliaries, and individuals of our faith. That support should be assured by annual pledges, that the school may be relieved of uncertainty and anxiety.

The Southern and Indian Educational work of the A. U. A., of which the Montana school is a part, is in charge of a commission composed of Rev. G. Reynolds, Sec'y A. U. A. and chairman *ex-officio*, Mrs. A. Hemenway, Mrs. S. H. Bullard, Mrs. K. G. Wells, Mrs. Richardson, of Lowell, and Mr. Thomas Gaffield, to whose good management it can confidently be intrusted.

The outlays for this school from July 1886, to January 1889, have been about $20,000, of which one-half has been for the current expenses, and half for the cost of the *plant*, consisting of buildings, fences, roads and bridges, implements, furniture and live-stock. Its necessary annual expenses are estimated as follows:

For twenty-five pupils, $6,040. This includes salaries, provisions, clothing, freight, stationery and incidentals. Of this amount the Indian Bureau Contract pays $108 for every pupil of school age of the Crow tribe.

For several of our present pupils no allowance is made by the Government. At least five hundred dollars more should be provided for extras, purchase of needed tools, furniture, stock, etc.

The larger the number of pupils the smaller the pro rata cost, but it is safe to say that five thousand dollars annually should be pledged or raised, above all receipts from the Government, for the proper maintenance of this school. There should be no difficulty in raising this sum for the only Indian mission work in which we are engaged.

Nearly twenty years ago, when President Grant decided to place the Indian tribes under the care of the religious bodies of the country, we claimed, and were accorded, a share in the good work. Other denominations have worked zealously and successfully during all these years in fulfillment of their pledges, and are now expending over a quarter of a million dollars annually in Indian educational work. Shall we, who have but just now entered seriously upon the

work, fail to maintain our one Indian mission school in a manner worthy of our denomination?

J. F. B. MARSHALL.

25 Beacon St., Boston.

THE FROWN REBUKED.

FROM THE KORAN. 80TH SURA.

Mohammed with the rich man walked,
And long and deeply with him talked;
But when a blind man questioning came,
The Prophet frowned and turned aside.
Yet thinking, after, on the same,
The Voice within him testified:
"With joy thou listenedst to that one,
Though stained with wrong and inward crime;
But him who, shut to earthly sun,
And having friend or helper none,
Sought beams of light from Heaven's prime,
Thou deignedst not word, nor thought, nor time.
Who told thee him thou shouldst not give
The Light to make him inly live?"

H. H. B.

DR. MARTINEAU'S "STUDY OF RELIGION."

V. DETERMINISM AND FREE WILL.

Each of the two lines of argument which have been followed in Dr. Martineau's "Study of Religion" starts with an intuitive assumption.

The first of these assumptions is, that in the exercise of Will we know what Causality is, and apprehend the Will of God along with our own. The second is, that the authority of Deity is known to us as a relation between our own Will as *free* and that of a higher and Supreme Being. Of that relation we are conscious as a trust, or *command of alternative*, better and worse, committed to us by a perfect Righteousness.

But this appeal to self-consciousness is *set aside* on various ingenious pleas. Our belief in our own moral freedom, that is, our belief that in the moment of yielding to one of two competing solicitations, we might have preferred the other, arises merely, it is said, from a partial ignorance of the complex influences that mould our decisions, and when our inward history is laid bare, each volition will be found to have its place in a regular consecution of phenomena, as uniform as physical nature, and as little open to contingency. Thus has arisen the discussion between Determinism and Free Will. To this discussion Dr. Martineau devotes a hundred and twenty-six pages, no one of which the student of this crucial question should fail to read.

The inquiry concerns the originating cause of voluntary action; and is mainly this: *Whether, in the exercise of Will (i. e., in cases of choice) the mind is wholly determined by phenomenal antecedents and external conditions, or whether, as active subject of these objective experiences, it plays the part of determining Cause.* Those who take the first or necessarian alternative draw their arguments chiefly from a psychological theory of voluntary action. Dr. Martineau selects James and John Stuart Mill, and Professor Bain as representatives of this class of thinkers, and analyzes their lines of argument. The reasoning is somewhat abstruse, but worth following.

1. All muscular movements, so these thinkers hold, are at first automatic and so far take place at random, that, springing from some sensation either administered from without or occurring in th interior of the body, they partake of the accidental character of these sensations. We begin by being absolutely disposed of by such sensations persistent or fortuitous.

2. Through the laws of association and imitation, idea (sensation) and action are inseparably associated; given the idea, the action will certainly follow.

Thus the determinist or necessarian explains *involuntary* actions.

But action may become the attendant of many ideas. Associated with the particular idea of pleasure or desire action becomes *voluntary.* How is *this* effected, and what is the law of *voluntary action?* Some movement, accidentally performed, brings us, it may be, a pleasure or relief, which henceforth becomes connected with it in idea, so that whatever suggests the pleasure suggests the movement too. The mere idea of an attainable pleasure, occurring in the natural train of thought, will bring with it the idea of what we are to do in order to get it, that is, idea of the motory initiative and process; and, each link by indissoluble association drawing after it the

next, the operation consummates itself. By frequent repetitions this process becomes habit. Thus the voluntary stage springs from the automatic, and in the shape of habit, is delivered back to automatism again.

In the control which we also obtain over our *inward* life, the same dominant principle, viz., the interest of *an end in view*, no less supplies the explanation. All these processes are *voluntary* because their regulative idea is a want or wish which is so associated with an order of muscular movement, or of thought competent to its fulfillment, that the preconception is the sole condition needful to secure the entire sequel. We *want a pleasure* as an end, and having some experience of muscular motion as sometimes happy in its results, we set it a going in a random way of "trial and error." This explains the genesis of *effort*, which Mr. Bain regards as consisting in "trial-movements" *for pleasure.* If this be the true theory of voluntary action, it is evident that our volitions are dependent, like our memories, on the laws of suggestion, and have their definite place in trains of ideas, as little variable as the letters of the alphabet: that *to will* is to have an idea of pleasure followed by a muscular movement that clings to it; and that whoever or whatever wakes up the first secures the second; that we have no more to do with our acts of will, so-called, than to be the conscious theater and supply the wielded implements. No room, therefore, is left for *Free Will* unless the facts admit of some other psychological construction. *Do* they admit of other construction?

Dr. Martineau reviews this necessarian theory of volition and finds, (1) that the first movements called spontaneous, are *not* random, but on the lines prescribed by certain organic wants or tendencies; and the first pleasures are simply the satisfaction of these wants. (2) Life is *not* a mere wriggling into contact with something nice, which thenceforth becomes its master; but *rather* contains within itself its own directing forces, which select what to do, and crown the doing by satiety. If we set up the direct "idea of pleasure" as the governing principle, and ignore the prior natural principles, we can never give accounts of the undoubted cases in which we *court our own misery*, when, for example, on the urgency of compassion, we tear ourselves from the sunshine of life and plunge into its clouds of sorrow. *Will* comes into play with the attempt to *control the spontaneity*, and make it *do this* and *not do that*, *i. e.* when there is some *selection.* By thus limiting the range of Will to the function of *determining an alternative*, we take up the problem at the point where first two co-present tendencies conflict.

Suppose, for example, that you suffer under some calumny admitting disproof; your natural course would be to give the exculpating statement. But if, in doing so, you must cast a shadow on some fair name, or embitter some precious friendship, your impulse will be arrested by a resistance equally natural. Consider what takes place in deciding this conflict. The elements present are (1) two incompatible springs of action, the desire to save your own credit, and the desire to save that of others; and (2) what may be called *your own past*, *i. e.*, a certain formed system of habits and dispositions brought from your previous use of life. The former head comprises the *motives* that are offered; the latter, the *character* that has come to be. Do these settle the matter between them? Is the character the arena on which the play, or rather the war, of the motives fights itself out, and is the volition, the flash of the stronger sword? Or, inverting the parts of active and passive, shall we say that the past character, instead of lying still and *being influenced* by the triumphant motive, comes in as umpire between them, *giving the ascendancy* to that which is the more consonant with itself? Or is our account still incomplete; and must we admit that, besides the motives felt, and besides our formed habits or past self, there is also *a present self* that has a part to perform in reference to both? Is there not a *causal*

self, over and above the *caused self* (or rather the *caused state and contents* of the self left as a deposit from previous behavior)? Is there not a *judging self* that knows and weighs the competing motives, over and above the *agitated self that feels them?* The *impulses* are but phenomena of your experience; *the formed habits* are but a condition and attitude of your consciousness, in virtue of which you feel this more and that less; both are *predicates* of yourself as subject, but are *not yourself*, and cannot be identified with your personal agency. On the contrary, they are *objects of your contemplation;* they lie before you to be known, compared, estimated; they are your data; and you have not to let them alone to work together as they may, but to deal with them, as arbiter among their tendencies. It is this that we mean when we say that "it rests with us to decide," that "our impulses are not to be our masters," that "guilty habit cannot be pleaded in excuse for guilty act"; the deciding Ego of a rational self-consciousness will never allow that it is *obliged to follow* the importunities of its feelings; it will insist, on the contrary, that it can *command* them.

After a careful review and analysis of the whole necessarian argument, the conclusion is reached that the empirical psychology does not dispose of our consciousness of personal causation, or succeed in reducing us to a theater of felt antecedents and consequents. There remains the indelible conviction that we are not bound hand and foot by either our present incentives or our own past, but that, drag as they may, a power remains with us to make a new beginning along another path if we will.

But, while the *modern* determinist or necessarian relies chiefly on his *psychology*, the *older* writers trusted chiefly certain *axioms of causality.* These, also, are carefully reviewed with the deductions supposed to flow logically from them, the whole forming a critical history of a whole school of philosophic thinking.

We can only indicate the trend of Dr. Martineau's argument, but the steps by which these results are reached will repay careful study.

We have found that we could know God as Cause, and as Holy. If we know God as *intending Cause*, if we see in the universe an organized system of ends, he comes before our thought as a prospective Mind, whose agency at every present moment has regard to an anticipated future; and to suppose that future invisible [to him] is to suppose the present impossible. And if, again, we know him as *Supreme Author of Right*, if we see in our own consciences the reflection of his Will, we thereby place ourselves under a discipline of progressive character, and the human race under a moral education, by which all life and history are turned into a probationary scene of government. But such a scene ceases to be a blind jumble of accidents, and becomes a *drama* in which the end is preconceived from the beginning, and each act, as it passes, brings up the conditions and the persons needful to lead on to the consummation. He, without whom there would be no future but his own, cannot create a future of which he has not first the idea. It is not without reason, therefore, that prescience has been assumed by theologians as part of the conception of a Perfect Being.

But does the prescience thus evidenced involve determinism in human action? In the theological form as often deduced from Scripture, it certainly does. If the impieties of Antiochus Epiphanes, the restoring acts of Cyrus, the betrayal by Judas, the reforming zeal of Josiah, were all foreannounced, some of them ages before the persons were born, and if these predictions, thus made, were verified, it can only have been by the exclusion of contingency; a thing known for certain cannot be uncertain. Such prescience would preclude human free will.

But the prescience required by philosophic Theism is not of this definite and individual kind, except in the domain of physical nature, where choice has no place. Beyond this, in the world of intelligences, a margin of freedom being allowed, the lines of possibility

are not rectilinear, but divergent, and open a way into innumerable hypothetical fields, among which, as yet invisible, lies the actual. In the outlook upon this realm which embraces the future, what is needed, in order that the intending causality of God, and his moral government, may secure their ends and shape their means? Simply, that no one of the open possibilities shall remain in the dark to the Infinite Omniscience and pass unreckoned, and that they shall all, in their working out, be compatible with the ruling purposes of God, not defeating the aim, but only varying the track. An infinite mind, with prevision thus extended beyond all that is, to all that *can* be, is lifted above surprise or disappointment, and able to provide for all events and combinations; yet, instead of being shut up in a closed and mechanized universe, lives amid the free play of variable character and contingent history, into which there is room for approval, pity, and love to flow.

Is this a *limitation* of God's foresight, that he cannot read all volitions that are to be? Yes; but it is a *self-limitation*, just like his abstinence from causing them. Lending to us a portion of his causation, he refrains from covering all with his omniscience. Foreknowledge of the contingent is not a perfection; and if, rather than have a reign of universal necessity and stereotyped futurity, he willed, in order to prepare scope for a gift of moral freedom, to set up a range of alternative possibilities, he would but render some knowledge conditional for the sake of making any righteousness attainable; leaving enough that is determinate, for science; and enough that is indeterminate, for character. "There is no absurdity in supposing," says Dugald Stewart, "that the Deity may, for wise purposes, have chosen to open a source of contingency in the voluntary actions of his creatures, to which no prescience can possibly extend." Such contingency leaves room for Freedom of the Will, and this freedom explains the "ought" of conscience which on the theory of Determinism is inexplicable. Determinism can tell us what has been, what is, what probably will be, but not what *ought* to be.

ELIZA R. SUNDERLAND.

A LESSON FROM THE SEA.

To the soul that loves nature there can be no delight equal to that of communion with her spirit in solitude. Standing on the shore of the sea, with the fresh breeze blowing on his cheek, and the mad, galloping waves charging in foamy squadrons upon the strand, a man may well bare his head to the sacredness of the scene. The roar of the tide, rushing in as if to engulf him, and retreating with hollow murmurs of rage and discomfiture, fills his ears, like the noise of battling angel hosts. Around him lie stones and pebbles, whitened bones of fish and bird, smooth bits of wood, pieces of shell, and all the various *débris* which mark the action of the never resting waves. The sand glistens beneath his feet, and the sky gleams over head; and before him stretches in vast expanse the boiling, foaming waters. How marvelous a picture, with himself in the midst or foreground thereof! His soul's portals are opened, and another tide beats in upon him. His ears are unstopped, and the noise of another sea pours into his amazed and awakened soul. His eyes are opened to another world, the world of Spirit. Then do wind and wave, and far-stretching beach, and wide expanse of water become the voices and symbols of something vaster and unknown. A Spirit broods upon the face of the waters, and it is the Spirit that is, and was, and shall be, the Spirit that of old brooded on the deep, before the curtain of darkness was rolled up and light burst upon the amazed world. A Voice speaks to him, and it is the voice which aforetime said "Let there be light," and there was light.

Ah! the divine voices that speak to the soul thus awakened by external symbols. The Light that gleams over these waters now is "the light that never was on sea or land." For a moment the enraptured soul holds sweet communion with the Over Soul, and all

the pulses of the Infinite are beating new life into the being of the man. What now are Bibles and past revelations? The soul stands face to face with God, and hears his voice! No thunder tone is this voice that speaks to the man in such high communion with the Spirit, but a still small voice, which is never heard amid the bustle of the crowd, and whose tones are ever drowned by the rustle of bank notes or the clink of gold or silver.

O, the music of these spirit waves! O, the delightful harmony of these whispers of the celestial breezes, symbolized by the breezes of the sea! The glad tide of spiritual influx sweeps through the soul, waking melodious music in her silent halls. Joyful harmonies throng the inner temple, waking to ecstacy every thrilling nerve. God is coming into the man, and the bridegroom of the soul is coming. For a brief moment the soul knows the unutterable bliss of heaven, and would fain depart from her earthly tabernacle for the one not made with hands, eternal in the heavens.

But all this joy must be kept in sacred vessels, and diffused throughout the daily life. This high experience of the soul is but a foregleam of the life that is to be, when duty and desire are one, and man is united with the Father's will. God is joy, and when the life of man is made accordant with the life of God, its every hour shall thrill with the ecstacy of his being. Why may we not labor in this spirit of high joy? May not every daily duty be so related to the perfect law that the doing of it shall be a perfect joy? Man must and will be filled with the overflowing life of God. And as the works of God are ever good, and so pronounced by highest wisdom, so shall the works of God-filled man be perfect, and the doing of them full of joy. Let him that seeth not the divinity of life go court the companionship of the beasts; for life denuded of that high joy which comes of perception of its end and meaning, is less than the dull life of the brutes. The human soul must draw its nutriment from the eternal fount of God. No desert is without its manna, the daily food of the God-relying soul. It descends from heaven in every darkest time of need, and each soul gathers what it can consume. O divine hunger of the soul, which seeks this food of God! O divine thirst, which prompts to the smiting of the rock, till the waters of the Spirit gush freely forth! This is the hunger and thirst after righteousness which is blessed because it shall be filled.

SOLON LAUER.

Milford, N. H.

"THE FUTURE IS BETTER THAN THE PAST."

One of the most notable of the poems published in the now famous *Dial*, was one with the above title, which has generally been ascribed to Emerson. It is now known to have been written not by Emerson, but by Miss Eliza Thayer Clapp. As generally printed it appears only in part. Rev. Geo. W. Cooke, of Dedham, Mass., who has written the history of the *Dial*, sends us the poem in full, and we give it below to our readers. Mr. Cooke says of it in his history of the *Dial:*

"The poem in the first number of the second volume, entitled, 'The Future is Better than the Past,' has often been credited to Emerson. It first appeared over his name in 'Hymns for the Church,' compiled by Rev. F. H. Hedge and Rev. F. D. Huntington, in 1853. Then it was so printed in the 'Hymns of the Spirit,' by Rev. Samuel Longfellow and Rev. Samuel Johnson, and in Dr. James Martineau's 'Hymns of Praise and Prayer.' It was contributed to the *Dial*, at Emerson's request, by one of his most ardent disciples, Eliza Thayer Clapp. Miss Clapp was born in Dorchester, Mass., and has always lived a quiet home-life in that suburb of Boston. The transcendental movement brought new life to her Unitarian faith, and she entered into its spirit with zeal. As a Sunday-school teacher, having charge of a class of girls from ten to fifteen years of age, she prepared her own lessons for their instruction. These were published as 'Words in a Sunday-school.' A little later, in 1845, another book, prepared in the same manner, was published as 'Studies in Religion.' These little books were received with much favor by a small circle of readers, such as the Rev. W. H. Furness, who long kept a copy lying on his study table for constant reference. Miss Clapp has been an occasional contributor of poetry to the *Christian Register*, but she has pub-

lished only a few pieces. The five poems of hers printed in the *Dial* of July, 1841, all appeared there because Emerson solicited their publication. The one which has been so often credited to him is worthy of his genius, and it embodies, as no other poem of the period does, the very heart and spirit of the transcendental movement."

THE POEM.

Not where long passed ages sleep,
  Seek we Eden's golden trees,
In the future folded deep,
  Are its mystic harmonies.

All before us lies the way,
  Give the past unto the wind;
All before us is the day,
  Night and darkness are behind.

Eden with its angels bold,
  Love and flowers and coolest sea,
Is not ancient story told,
  But a glowing prophecy.

In the spirits' perfect air,
  In the passions tame and kind,
Innocence from selfish care,
  The real Eden we shall find.

It is coming, it shall come,
  To the patient and the striving,
To the quiet heart at home,
  Thinking wise and faithful living.

When all error is worked out,
  From the heart and from the life;
When the sensuous is laid low,
  Through the Spirit's holy strife;

When the soul to sin hath died,
  True and beautiful and sound;
Then all earth is sanctified,
  Up springs paradise around.

Then shall come the Eden days,
  Guardian watch from seraph eyes;
Angels on the slanting rays,
  Voices from the opening skies.

From this spirit land, afar,
  All disturbing force shall flee;
Stir nor toil nor hope shall mar
  Its immortal unity.

ELIZA THAYER CLAPP.

IN THE WOODS.*

The range of Dr. Hill's attainments and abilities is remarkable. Besides standing very high as a metaphysician, a theologian, a mathematician and a scientist, the volume before us gives fresh evidence that he has real gifts as a poet —especially as a poet of nature. We are apt to think of large and accurate knowledge as tending to kill out imagination, insight and sympathy. But this book contradicts any such theory. In the writer of these nature-poems (which make up the first half of the volume) we have a genuine lover of fields and woods and flowers and birds and skies,—one who might almost say with Wordsworth,

"To me the meanest flower that blows, can give
Thoughts that do often lie too deep for tears."

The last half of the volume is filled mainly with poems of religion and life, and especially of affection to Christ. These are all high, earnest and devout; but their poetical merits vary. Some do not rise above the commonplace; while some contain many beauties both of conception and expression. We do not think, however, that this part of the book as a whole is equal in poetical freshness and charm with that in which the writer deals with objects of the outdoor world. Indeed we know of no writer to whom all nature seems more intensely, joyously, alive — alive with the very life of God, than to the author of this volume.

We think in no way can we serve our readers better than by giving them a taste of a few of these poems of nature, especially as several of those of a different nature have already appeared in our pages.

Nowhere do we more feel the sincerity with which the author writes than in his first poem, "In the Woods," which gives its title to the book.

To the woods, to the woods I go,
What'er my frame of mind;
  And find my heart
  Is there attuned
  To holy thought.

  In woods I see,
  And forest wild,
  A husbandry rare;
And the husbandman is God.

In the presence there my soul awakes,
Each passion cools, while faith grows strong.
My little plans of life forgot,
I live, for the time, in the life of God.

With Him I tend each tree and plant,
Each creature feed, all Nature fill;
Then, strong in energy divine,
Back to my little sphere return;
Lo! He comes with me,—makes it His.

Dr. Hill is a great lover of birds, and

**In the Woods* and Elsewhere. By Thomas Hill, D. D. Boston: Cupples & Hurd. pp. 237.

has been all his life a careful student of their habits and songs. This appears in many of the poems of the book.

The following is a part of a poem on "The Bobolink":

When the Ides of May are past,
June and Summer nearing fast,
While from depths of blue above
Comes the mighty breath of love,
Calling out each bud and flower
With resistless, secret power;
Waking hope and fond desire;
Kindling the erotic fire;
Filling youth's and maiden's dreams
With mysterious, pleasing themes,—
Then, amid the sunlight clear,
Floating in the fragrant air,
Thou dost fill each heart with pleasure
By thy glad, ecstatic measure.

A single note, so sweet and low,
Like a full heart's overflow,
Forms the prelude; but the strain
Gives us no such tone again.
For the wild and saucy song
Leaps and skips the notes among,
In such quick and sportive play,
Ne'er was madder, merrier lay.

Gayest songster of the Spring!
Thy melodies before me bring
Visions of some dream-built land,
Where, by constant zephyrs fanned,
I might walk the live-long day,
Embosomed in perpetual May.

Of the "Baltimore Oriole" he writes:

A freeman bold,
Of choice thou wearest jet and gold,
And no man's livery dost bear,
Thou flying tulip! free as air!

In a poem entitled "Sunrise" he describes the awakening and swelling morning chorus of the birds in a way that no one who has had the delight of hearing it in the country in summer will fail to appreciate:

At length the day-break, in the east!
The small fly-catcher first awakes,
The second part the robin takes;
And then the wren and vireo
Begin with song to overflow.
The hang-bird's clear and mellow tune,
And catbirds' matins follow soon.
While richer grows the harmony,
Still from my soul the shadows flee.
But when at last from bobolink's throat
Bursts out the long-imprisoned note,
In liquid sweetness without measure,
Babbling his ecstatic pleasure,
Then 'tis sunrise in my heart.

But with all his love for birds and their songs, more still does our poet love humanity, and especially the children. Well is this brought out in a poem headed "Chickadee":

The song-sparrow has a joyous note,
The brown thrush whistles bold and free;
But my little singing bird at home
Sings a sweeter song to me.

The catbird, at morn or evening, sings
With liquid tones, like gurgling water;
But sweeter by far to my fond ear
Is the voice of my little daughter.

She sings to her dolls, she sings alone,
And singing round the house she goes;
Out-doors or within, her happy heart
With a child-like song o'erflows.

Oh, many a bird of sweetest song
I hear when in woods or meads I roam;
But sweeter by far than all, to me,
Is my Chickadee at home.

We had marked for print half a dozen other poems, giving pictures of mountains, fields, waters, and especially skies. But for these we must refer readers to the book itself. We have further space only for a few lines from the poem entitled "Realities," to make a little more clear the intensity of the author's feeling, manifested everywhere, that every object of nature is a revelation of God.

Oh, never deem this world a dream
Of things which are not what they seem!
For He who hurled through space this world,
And the starry skies above unfurled,
Can never lie; and earth and sky
Are what He wrote for the human eye.
The fool, indeed, or child may read
Only the letters with careless heed;
And fail to see what mystery
Contained in the sacred whole may be
But he whose sight is open to light
Finds the page with heavenly glories bright.
For on Nature's face we can clearly trace
The tokens of God-head in every place.
In every line God's power divine,
His love and wisdom steadily shine;
In His hand we lie, while with raptured eye
We read His truth on sea and sky.

LIBERAL RELIGIOUS THOUGHT IN THE SOUTH.

We gladly give place to the following communication which gives an inside view of the religious situation in certain parts of the South, particularly the country districts. As will be seen it comes from one who has been for many

years a Methodist preacher in Louisiana, but who of late has been growing into sympathy with Liberal Christianity.

To the Editor of the *Unitarian:*

A few days ago I received a letter from a good Boston lady asking the following questions: "Is there any sign of an upward movement among the masses of your State?" "Can you truthfully say, Our Southern people are beginning to do their own thinking on the religious question?" "If so, what do you think the end will be, and can you give us any idea of what is now most needed?"

Before I take up the first question, please allow me to say, I am not of southern birth; the South is my home only by adoption. I make this statement to relieve myself of any possible charge of undue partisanship. Certainly I have no cause for misrepresenting the dwellers on either side of Mason and Dixon's Line.

So much by way of preface. Now to the questions.

I think I can answer the first question in the affirmative. The people of the South since my coming among them, some fifteen years ago (of course I can only speak for this state, Louisiana) have passed through a wonderful series of changes. The movements have been for the most part made without much noise, and, as a natural consequence, people in other parts of the Union have not had their attention drawn this way. Before persons can write intelligently upon the South they must visit and live among the peoples of its hills and valleys. A mere two or three months spent among the wealthy and cultured classes of our large centers can give them but a faint idea of what Southern life and thought are. As for myself, as a Methodist minister, I have lived among both the rich and the poor of this State. In fact, I have passed from one extreme of life to the other. Therefore, I am sure I make no mistake when I say the people of Louisiana, at least, are tending upward in religious thought. And the movement does not stop with the Protestant part of the people. It affects many of our French Catholics. In illustration of this, I give the following: In one of our flourishing towns in the south-western part of the State I spent a very pleasant year. The people were mostly Creoles, and the Catholic church was the leading church of the place. It kept two priests hard at work every day in the week. But as the months rolled on, I soon found that the work of the priests began and ended with the women and children. The men did not seem to care for the sacraments of confession or communion. This state of things set me thinking. I wanted to find the cause; as a result I put the question to some of the leading men of the place: "Why do you abstain from the benefits of the Confessional?" I shall never forget the answer. "Why, sir," the men replied, "these priests are no better than we are. Why should we confess to them? Isn't God great enough to do his own work?" "But," I said, "you allow your wives and children to use these things which you laugh at." "O, as for that," they answered, "women and children must have some sort of religion, and the old church is better than none."

Here, we who think may ask ourselves a few questions. To some this growing skepticism as to the value of the rites of the old churches may appear a bad sign. To me, it is the first knock on the gate of knowledge with the hard fist of doubt. In this region there are many "Robert Elsmeres." Here in the parish of Calcasieu are men and women quite ready to read books which a few years ago would not have been admitted within their homes. Of course, these people are not found in multitudes. It takes time to free a country from ancient forms of thought and habit. Ten years ago big meetings with plenty of shouting was the order of the day in the hills; now it is the exception. Even the preachers seem to be ashamed of bodily-contortions.

As to my idea of what is needed here at present, I would answer, plenty of good reading matter. Many of our inland people know nothing about Unitarian views. I may also truthfully say, some of them never heard the word Unitarian used until within the past year. Even now it is a name without meaning

to numbers. I cannot for the life of me see why the people of the East send all or nearly all of their tracts and printed sermons to the West. Why not send half to the South? Yes, and why not send half the missionaries to the South, too? Of course this means a rather large spending of money. But think of the future harvest! At present, all our book and pulpit work must be done free of charge. When you talk to many of our people about investing in religious literature, they imagine you mean the good old orthodox kind of reading. They cannot conceive of a religious book based upon reason and fact. It is immensely important that there should be a widespread circulation of liberal religious literature — books, tracts and periodicals—all through this State. The next need is for two or three active and intelligent young men to act as book and tract agents, lecturers and preachers in the State. Of course I take it for granted they should be under the oversight or care of our City pastor and church. The New Orleans church should doubtless be head of all movements made in this State.

Last, but not least, we need an inexhaustible patience. We must look for misunderstanding on one hand, and misrepresentation on the other. The inland orthodox preacher is a fighter by training and nature; and, like most ignorant men, he thinks anything is fair in war. Believe me, this is no fancy picture.

Only a thought or two more. Is this field worth the trouble of cultivation? I can only reply: Men of money in the North seem to be paying it some attention as a place for financial investments. May it not be as profitable a place for religious investments? If Unitarianism is a thing of real meaning and worth, then those in possession of it, are bound by all the right laws of thinking and acting, to spread it. Do not Unitarians need a little more of the Spirit which moves the Catholic priest and the Methodist preacher? I think that if the Unitarian people, as a whole, could realize the world's need of their pure and simple truths, as some of us realize it, we should see them becoming speedily an active, earnest and zealous missionary body of men and women. Say what we please, the masses will never love and accept Unitarianism until Unitarianism is willing to show its faith in them by going to them, and living with them. Let it become a living synonym of zeal, earnestness and Brotherhood, and it will not be long before it can count its adherents by millions. P. GALVIN.

Pearl, Calcasieu Parish, La.

UNITARIANISM IN NEW ENGLAND: WHAT HAS IT ACCOMPLISHED?

Says Rev. Dr. Heber Newton, an Episcopalian:

"The true work of Unitarianism is not to be studied in its Year-Book, or gauged by its statistical results..... Its mission is to be sought in the insistent push of the thought it has quickened, and the principles it has sown through the larger bodies of orthodox Christianity. . . . It has sought to educe from the traditional formulas fresh and living conceptions, new and higher forms of the substance of all beliefs. . . . Truly, it is a noble claim for any church that its mission is to call the various sects on to that which they all concede to be the substance of their varying forms, and to reunite them in a religion of the spirit."

All this from one not of our faith coincides with the words of Dr. Putnam: "The strength of Unitarianism lies in the diffusive power of its principles, which altogether overpass and outrun its denominational lines, and spread everywhere like an atmosphere. Unitarianism considered as a lump is very small, but considered as a leaven, it is vast and omnipresent. As an organism it is feeble; as an influence it is irresistible." He adds: "There are more Unitarians, a thousand to one, outside of the Unitarian organization than inside of it."

Dean Stanley comes to America to say that Theodore Parker has contributed more to theological progress than any other religious thinker of our century. Channing's works enter into the sermons and lives of thousands of Trinitarian ministers round the world, and

they acknowledge it in private letters or public speech.

But let us be more specific. Boston has been the head source of Unitarianism. What has been accomplished here? Remember that a great city is always the historical source of mighty movements. Rome, Athens, Constantinople, Alexandria, Geneva,—enumerate them, the starry list of central power. It is not coincidence, but cause and effect that explain certain glorious facts in the history of this city. Here "liberty, humanity, and reason" have found scope more completely than elsewhere. Reforms began here destined to make our times illustrious. Unitarianism furnished Horace Mann, Dr. Howe, John Pierpont, Garrison, Dorothea Dix, Sumner. It turned its light on history through Bancroft, Prescott, and Motley; it sent forth poets like Bryant, Longfellow, Lowell, Holmes. If I were to copy a list already existing of the leaders in philanthropy, science, art, poetry, reform, statesmanship, religion and literature, in business and life, all acknowledging from their own lips the inspiration and guidance of our faith in their careers, I should offer you a directory of illustrious names.

What has Unitarianism accomplished? It has "expressed itself in the ideal thought of Channing, the consolations and hymns of Greenwood, the tender wisdom of Ephraim Peabody;" it has done the greater part by money and instruction, in the maintenance of Harvard University; it founded the "Benevolent Fraternity of Churches,"—the most complete mission system in any city,—and maintains it to-day with enlarged vigor. Remember that far back in 1830, when controversies were raging, the Unitarian enthusiasm for humanity came out in Tuckerman and was supported by Ware and Gannett; they labored for the poor and the unchurched. Unitarian wealth has flowed into the church treasuries of all denominations. Hardly one good enterprise has failed to elicit response from our laity, even to the detriment of our own financial welfare.

If there is an institution in this land as unsectarian, as broad, as vigorous, as profoundly a helper to the young as the "Boston Young Men's Christian Union," I know not where it is. In its religious services all denominations join; in its membership all churches are represented. There is the "Tuckerman Circle," honorable and efficient, disbursing annual bounties. Gaze around you and behold the asylums, homes, schools, and organizations of all kinds nourished by the men and women of our faith.

New England Unitarianism is only about seventy years old. What ought we to expect in all sobriety of a movement that has served simply to leaven life, literature, theology and institutions? It has directly or indirectly, assisted to produce a Smythe, a Munger, a Bushnell, a Beecher, a Swing; a Stanley, Maurice, Brooks, Farrar. And who to-day stands foremost in the English speaking world as the representative of deep reconciling views in the realm of religious thought but James Martineau, —the source of some of New England's best preaching? In our land no names more revered exist than Andrew P. Peabody and Dr. Furness, James Freeman Clarke and Dr. Hedge. No hymns more sacred and dear to all Christian hearts than those of our lyrists. No better organizations for mutual good and wide blessing are known in our country than the "Lend a Hand" clubs and "Daughters of the King" circles created by Edward Everett Hale. They are most numerous among Trinitarian churches and are counted by hundreds. But I will not detail more. Accepting my thought that the aim of Unitarianism was to act as influence, as light, as a spirit, and that this consisted of a personal life in and by the love of truth, enthusiasm for humanity, and the spirit of Christ,—we find for these seventy years a glorious result, a result that surpasses expectation.

E. A. Horton.

Boston, Mass.

TRUST IN GOD.

Day by day, day by day.
Guide me Father in thy way;
Let me hear thy spirit say,
I will guide thee, only trust me
Day by day, day by day.

M. C.

ILLUSTRATIONS OF UNITARIANISM.

ROBERT COLLYER'S "BEST CREED."

"I believe in God, the Father Almighty, maker of heaven and earth"; "The Lord our God is one"; "There is none good save one, that is God"; "There is one God and Father of us all, who is above all, and through all, and in you all"; "One God, the Father, of whom are all things, and we in him"; "For in him we live and move and have our being"; "God is light, and in him is no darkness at all"; and "God is love";—*here* is your *true creed* and *confession*. I want to say, Get these mighty and masterful sentences by heart and teach them to your children, that they may take them out into the world for their staff and stay when they leave the old roof-tree. We may believe many a radiant truth besides; but *these*, to begin with, are the *best I have ever found.*

STATEMENT OF THE UNITARIAN CHURCH, CHARLESTON, S. C.

Unitarians consider that God is the Father of the human soul, and therefore that Humanity is the Son of God.

They consider that Humanity has never lost its Divine kinship, and that no infernal or adverse Power has ever outwitted the Divine intention.

"Love of virtue is as native to man as love of knowledge."

As a proof of this divine quality inherent in Humanity, Unitarians revere and point to Jesus of Nazareth, who, in conditions like ours and with powers like ours, realized the ideal life. He believed in God, he knew God, he lived with God in most filial and loving relations.

"That he might be the first-born among many brethren."

Unitarians point to Jesus as a character it would be good for every man to repeat, whose merits and virtues it would be good for every man to share, whose faith and faithfulness it would be good for every man to imitate.

They consider that he is a Christian, and he alone a worthy Christian, who makes it the law of his life to do this as far as he may.

"I have given you an example, that ye should do as I have done."

ONE UPWARD LOOK EACH DAY.

SELECTIONS FROM HENRY WARD BEECHER.

SUNDAY.

God's Kindnesses.

So many are God's kindnesses to us, that, as drops of water, they run together; and it is not until we are borne up by the multitude of them, as by streams in deep channels, that we recognize them as coming from him. We have walked amid his mercies as in a forest where we are tangled among ten thousand growths, and touched on every hand by leaves and buds which we notice not. We cannot recall all the things he has done for us. They are so many that they must needs crowd upon each other, until they go down behind the horizon of memory like full hemispheres of stars that move in multitudes and sink, not separate and distinguishable, but multitudinous, each casting light into the other, and so clouding each other by common brightness.

MONDAY.

Contentment.

Our most exalted feelings are not meant to be the common food of daily life. Contentment is more satisfying than exhilaration; and contentment means simply the sum of small and quiet pleasures. We ought not to seek too high joys. We may be bright without transfiguration. The even flow of constant cheerfulness strengthens; while great excitements, driving us with fierce speed, both rack the ship and end often in explosions. If we were just ready to break out of the body with delight, I know not but we should disdain many things important to be done. Low measures of feeling are better than ecstasies, for ordinary life. God sends his rains in gentle drops, else flowers would be beaten to pieces.

TUESDAY.

Hinderances and Helps.

The cares and infelicities of life, which are spoken of as "hinderances to grace," may be hinderances, but they are the only helps it has in this world. The voice of provocation is the voice of God calling us to the practice of patience.

A man in old age is like a sword in a shop window. Men that look upon the perfect blade do not imagine the process by which it was completed. Man is a sword. Daily life is the workshop, and God is the artificer, and those cares which beat him upon the anvil, and file his edge, and eat in, acid-like, the inscription upon his hilt,—these are the very things that fashion the man.

WEDNESDAY.

The Thankful Heart.

If one should give me a dish of sand, and tell me there were particles of iron in it, I might look for them with my eyes, and search for them with my clumsy fingers,

and be unable to detect them; but let me take a magnet and sweep through it, and how would it draw to itself the almost invisible particles, by the mere power of attraction! The unthankful heart, like my finger in the sand, discovers no mercies; but let the thankful heart sweep through the day, and as the magnet finds the iron, so it will find in every hour some heavenly blessings; only the iron in God's sand is gold.

THURSDAY.

Repentance.

Repentance is neither base nor bitter. It is good rising up out of evil. It is the resurrection of your thoughts out of graves of lust. Repentance is the turning of the soul from the way of midnight to the point of the coming sun. Darkness drops from the face, and silver light dawns upon it. Do not live, day by day, trying to repent, but fearing the struggle and the suffering. Deferred repentance, in generous natures, is a greater pain than would be the sorrow of real repentance. Manly regret for wrong never weakens, but always strengthens the heart. As some plants of the bitterest root have the whitest and sweetest blossoms, so the bitterest wrong has the sweetest repentance, which, indeed, is only the soul blossoming back to its better nature.

FRIDAY.

Death is Life.

How solemn is that sentence of Christ, "And I, if I be lifted up from the earth, will draw all men unto me"! Not while he lived; not by his direct force, but only when pierced, broken, slain, buried, should his influence issue forth, and death should become the throne of his power. So will it be with us if we are Christ's. Paradoxes upon this truth lie all through the New Testament, and one may walk on them, like stepping stones, from side to side. Sorrow is joy. Death is life. Down is up. Weakness is strength. Loss is gain. Defeat is victory. The world's mightiest men, the very monarchs of its joy, were they who died deaths daily.

SATURDAY.

Harmony.

As musicians sometimes go through perplexing mazes of discord in order to come to the inexpressible sweetness of after chords, so men's discords of trouble and chromatic jars, if God be their leader, are only preparing for a resolution into such harmonious strains as could never have been raised except upon such undertones. Most persons are more anxious to stop their sorrow than to carry it forward to its choral outburst. "Now, no chastening for the present seemeth to be joyous, but grievous; nevertheless, *afterward*, it yieldeth the peaceable fruits of righteousness unto them that are exercised thereby."

THE EXPERIMENT OF PROHIBITION IN CAMBRIDGE, MASS.

Cambridge has been having an interesting and valuable experience in dealing with the saloon curse,—an experience which has in it a lesson for many other places. The following is the way the *Detroit Journal* tells the story:

In the city of Cambridge, Massachusetts, which, besides the students of Harvard college, has a population of 60,000, the saloonkeepers got possession of the license board, and, with their usual shortsightedness and selfishness, proceeded to make a farce of the high license law which in Massachusetts is determined by township local option.

Tired and disgusted with this nullification of even a restraining law, the majority of the citizens lost patience and at the annual election voted for "no license" which meant prohibition. A league was formed with an executive committee of university professors, lawyers, doctors, editors and business men, to see that prohibition was enforced. They had a considerable fund to their credit and gave the mayor and the police to understand that the law was to be executed.

The law was executed impartially. Saloonkeeper after saloonkeeper was, much to his surprise, convicted; the proprietor of the largest hotel ran away to avoid imprisonment; students' drinking clubs were broken up and their members heavily fined, until vigorous action practically ended the sale of liquor in Cambridge.

After a year of experiment what were the results? The society published them in its bulletin just previous to the election, when the question was to come up. Doctors, proprietors of tenement houses and others who came in contact with the poor were asked for their experiences. The concurrent testimony showed that houses were in better condition; children better clothed; better food on the tables; better work done in the shops; more prompt attendance at work, especially after pay day; prompt payment of rents and accounts.

An exciting campaign was begun. The association and the saloonkeepers were on opposite sides. The campaign committee found no trouble in getting funds, even from those who had previously voted for license. The clergy, including the liberal Prof. Peabody, of the university, and the priest of the largest Catholic church in the city, took part in the struggle. The wives of the workingmen were almost unanimously hostile to license. The city, by a large majority, again voted "no license" and re-elected the mayor who had been very active in enforcing the law.

The saloonkeepers gave up and moved out. Sly attempts at bar-rooms in the kitchens were made, but these were rooted

out by the police. Notwithstanding the nearness of Boston, arrests for assaults and other crimes growing out of liquor, for vagabondage and for drunkenness, have fallen off. On the other hand, sales of coal by the quarter ton have almost displaced the basketfuls that were formerly disposed of; milk dealers, furniture sellers on the installment plan, all report an increase of trade. Besides the saloons the only trades that have been depressed are pawnbroking and second-hand clothing establishments. In the Irish quarter and the working people's part of the city the increase of the vote in favor of prohibition was larger than anywhere else. Only forty places in the whole city are now under suspicion of selling liquor, where before there were nearly ten times that number of open saloons.

THE HEART OF RELIGION.

II. Jesus Christ.

As any extensive treatment of the life or work of Jesus Christ is in this short paper out of the question, I choose only one special aspect, one way in which we may regard him,—as Master.

I do so because I think that it is from this point of view he stands nearest to the Heart of our Religion, and that is what I want to get at.

Without entering into theological disputes, or the examination of historical evidence, or a comparison of one set of beliefs with another, I want to bring out simply, what we have to-day, living, stirring, pulsing forth life at the heart of our religion. And I fearlessly claim for our faith, Jesus, the Master, as one of these life-giving impulses.

The Master! There is nothing in this title to limit our cherished religious liberty. It is not the showy sign of sovereignty, but the honest workman's badge of skillfulness. It means work studied, grappled with, mastered. It means everything that is manly and strong and simple. It means courage and devotion and faith, all realized in the glory of successful work. We speak of the master-builder, the master-mechanic, and in music and in painting of the great masters, men who have *done* so much; and done it so wonderfully. We speak of a masterly way of doing anything when it displays complete possession of practical power.

This practical power Jesus possessed in religion. He grasped and mastered it in every detail; he realized religion.

To call him master then, means so much more than teacher, or leader, or ruler, or Lord; it means that we have found his power in his work, so that when we try to be religious ourselves we turn to him, the Master, and find the inspirations, strength and life, that make success.

Can any of us say we do not need such help?

If in art, in letters, in labor, a master spirit is sought to give light and strength, how much more will such a spirit be needful in religion! There, we stand, face to face, not only with the greatest hopes and aims and upliftings of our human hearts, but with the greatest pains, emotional struggles and temptations. There, conscience and ambition are both exalted and in conflict. There, we are nerved to our highest pitch of vigor, and humbled to our tenderest attitude. There we need most the touch of a strong hand, the inspiration, the encouragement, the holding power, which a master in such life could give, —something to keep us grandly human; to hold us back from sentimental ecstacies not serviceable; to hold us up from lazy selfishness not noble; to keep us from sinking into easy places below the thrilling light of higher purpose.

We need the master in religion not to bear our sins, or carry our burdens, or exalt us above this life, but just as we need a great friend in all things, were such to be found, who should be unspeakably more human, more full of the possibilities of living than we are, so that by his grand life we could hold, and be truer to our own through his, be braver through his courage, holier through his purity, more patient through the grandeur of his efforts, tenderer and kinder and more merciful through his sufferings and sweetness.

And such a master spirit we do find, in this human way, in Jesus Christ. By his grand life we can hold more truly to our own. We find in him much more than a teacher. He instructs us, but he does infinitely more,—he thrills us with his life. From being with him, we come

away not only knowing more, but more devoted, more willing as well as better prepared. While he is teaching us how, he, in some way, gives us the power and the life that makes us able.

Think of him in his simplicity without the embellishments of history. Think of him whom the disciples *followed*; followed when he had no other glory than his simple manhood. A figure glowing with divine humanity, natural, manly, with no attempt at effect, nothing to make a display, nothing unreal; only the earnest, devoted man, calm in the face of danger, sublime in the fulness of the revelation of God within him, but subdued with his great work of service, his obedience, his self renunciation. A figure speaking of life, and work, and hope; before whom we should whisper to ourselves not "Lamb of God" or "Dying Saviour," but with hushed breath, "Our Master."

Then let us follow him near enough to learn to love him, and at the heart of our religion he shall stand, the Master spirit, cheering, directing, guiding, comforting, "the way, the truth, the life."

F. B. Mott.

Salem, Mass.

IS MR. EFFINGER RIGHT?

In our last issue we quoted a passage from Mr. Batchelor's concluding letter to the *Christian Register*, on his western mission and the judgment which he had formed regarding the western situation from his year and a half of travel among the western churches. Mr. Batchelor said:

"One general conclusion — the most important, I think—I will put on record. The lay men and women of the West, those who know what they want and are willing to work for it, are nearly unanimous as to the nature of the message which our church has for them and ought to have for the world. By way of illustration of the kind of gospel they believe in, let me quote the recently made covenant of the church in Wichita, written by a committee of laymen appointed for that purpose.

'*Recognizing the Fatherhood of God, the Brotherhood of mankind, receiving Jesus as teacher, seeking the "Spirit of Truth" as the guide of our lives, and in the hope of the immortal life, we associate ourselves together to maintain the public worship of God, and to promote the welfare of humanity. Imposing no creed upon the conscience of any, asking only an earnest effort to find and follow the truth, we cordially welcome all to a place among us who sympathize with us in these, our aims.*'

"That statement, because it is indigenous, a spontaneous product of organization in Southern Kansas, represents better than anything I could write the purpose which the people of the West would like to see put forward as the aim, not the test, of Unitarian effort in church and conference. . . . We need a narrow purpose, with the broadest sympathies."

Since our February issue went to press Rev. J. R. Effinger, Secretary of the Western Conference, has printed a communication in the *Register* in reply to the above, as follows:

"Brother Batchelor will be pleased to learn that the Wichita statement is not simply 'indigenous' to Southern Kansas, but to the entire North West. For, as I read the simple bond of fellowship, in his letter, it had a strangely familiar sound to my ear; and taking from my drawer a package of old church calendars and such matters, and selecting from it a little circular which I published in 1874, as a minister of Unity church, St. Paul, then struggling through its second year as a missionary post, I found the 'indigenous' Kansas statement in fair print, word for word, on its second page, as the statement adopted by our mother church in Minnesota, at its organization two years previous. Selecting another church leaflet, issued in Des Moines in 1878, during my missionary labors in Iowa, I found the self-same bond of fellowship again in print, as held by the infant Unity church of that city. Later, some four or five years since, it was published by Unity Publishing Committee, of the Western Conference, in Unity Mission Tract No. 3, as one of five recent church covenants in the West, illustrative of the Unitarian position. Still later, it was adopted as the bond of union of the church which grew out of the Sunday Circle, organized in Wichita in October, 1887, after a sermon by the secretary of the Western Unitarian Conference.

"I desire thus publicly to thank the author of 'A Western Pilgrimage' for his unsolicited testimony to the genuine character of the work we are doing in the West in this year of our Lord, 1889. Certainly, such testimonals in regard to the soundness of our Western work should do much to clear away the temporary misconceptions which have unfortunately clouded some minds in the last year or two, and help all to see that our differences are on the surface, that at heart Unitarians are one the world over."

Now, which is right, Mr. Batchelor or

Mr. Effinger? Technically Mr. Effinger is, but really Mr. Batchelor is. For what are the facts? They are as follows:

1. The Wichita covenant, it is true, was not *technically* "indigenous," but it *was* something *freely chosen* by the *local society* as *expressing what they meant by Unitarianism and what they wanted their church to stand for*, and this seems to have been Mr. Batchelor's real point.

2. By thus adopting a covenant which recognizes "the Fatherhood of God" and declares the church to be organized "to maintain the public worship of God," the Wichita society put itself on the side of that real Unitarianism which keeps among its essentials belief in God and worship, and differentiated itself from that ethicalism which, while keeping the Unitarian name, refuses to acknowledge as essentials of Unitarianism either worship or belief in God.

3. Mr. Effinger cites the fact that this covenant which the Wichita church have adopted was in use at St. Paul in 1874 and at Des Moines in 1878. What does this prove? Truly, that it is indigenous to a larger part of the West than Mr. Batchelor knew. Indeed I suppose the truth is that nearly or quite every church in the West *up to the rise of the ethical-basis movement* would have gladly accepted this covenant as its own. More still, I suppose that nearly every one of the present ethical leaders themselves (probably *every* one except *Mr. Gannett*) would have accepted the same up to a date later than 1878. But *with the rise* of the *ethical-basis movement* there was a *change*. No one knows better than does Mr. Effinger that the present ethical-basis movement does *not* mean the same as does the *Wichita covenant*, and that few if any of the leaders of the movement would consent today *to adopt that covenant as a basis for either church or conference.*

4. Mr. Effinger especially names the St. Paul church as one that many years ago adopted this Wichita covenant. But why does he forget to tell us the thing that would really have been to the point, viz., that *later*, after *Mr. Gannett went to St. Paul*, this covenant was *replaced* by one *very different*—one *leaving out* the "*Fatherhood of God*," "*Jesus as teacher*," and "*the public worship of God?*" The following is the new covenant, of Mr. Gannett's formation:

> "As those who believe in Religion; as those who believe in Freedom, Fellowship and Character in Religion; as those who believe that the Religious Life means the thankful, trustful, loyal and helpful life; as those who believe that a Church is a brotherhood of helpers, where it is made easier to live such a life,—we join ourselves together, name, hand and heart, as members of Unity Church."

Now, no one hesitates to pronounce this covenant beautiful and good *so far as it goes*, but it carefully *stops short* of *theism* or anything that *commits the church even to public worship.* This it is that we complain of—the *replacing* of old foundations by new that are *not the same*, that *leave out* what is as *essential to Unitarianism* as three angles to a triangle.

5. The fact that the Wichita covenant was published in 1882 in "Unity Mission" Tract No. 3, as one of a number of covenants illustrating Western Unitarianism, signifies nothing. That tract was simply designed to give information as to different phases of Unitarianism in the West, and of course it could not ignore the fact that at least some of our churches stood for theism. But the "Unity Mission" has never advocated building Western Unitarianism on the basis of "the Fatherhood of God," or founding our churches with covenants declaring them to be established for the "public worship of God."

6. Neither does the fact that Mr. Effinger preached in Wichita in October, 1887, the day a Sunday Circle was formed there, seem to have any particular connection with the adoption by the Wichita *Church a year later*, of the covenant named. But, the choice by the church of such a covenant does seem to indicate pretty clearly that the church, when left to its own choice, prefers, as Mr. Batchelor intimates, to stand on a real Unitarian basis, with the American Unitarian Association, rather than upon an Ethical, with the Western Conference.

7. I may mention an incident or two that will throw further light upon the matter before us. Less than six months ago the Ministerial Alliance, of Chicago, an organization of which Prof. Swing is President, and made up of such liberal ministers as Dr. Thomas, Mr. Utter, Mr. Milsted, Mr. Adams, and others, adopted as its object the promotion of "Christian Work on the simple basis of the Fatherhood of God, the Brotherhood of Man, and the Spiritual Leadership of Christ." Has Mr. Effinger or any of the Ethical-basis Unitarians united with it? No. Mr. Jones was at first very deeply interested in the organization, but as soon as it adopted *its basis* he withdrew and would have nothing more to do with it. And when the suggestion was made to organize upon simply "the Fatherhood of God and the Brotherhood of Man," he declared just as strongly that even that basis was "dogmatic" and one upon which he would in no case stand. None of the Ethical-basis men have had anything to do with the Alliance since it declared itself to exist for ends of Christian theism. Does this look as if "our differences are on the surface?"

Still further. It is less than two months since, at a meeting of the Chicago Woman's Unitarian Association, the paper read by one of the Ethical party, took ground strongly in support of the position of Mr. Gannett and Mr. Jones that Unitarianism stands for a *method only* and *not* for *results*, and that it has no "doctrines" whatever. At the close Mr. Effinger hastened to give the paper his hearty endorsement and to say that he wished to speak for it as something which ought to be read at the next meeting of the Western Conference because it so admirably set forth the position of that body. Does this look as if we were all "one" in the kind of Unitarianism we are trying to build up in the West "in this year 1889?"

No, the Unitarianism that has no "doctrines," that is a "method" and nothing more, that eliminates all aims of "public worship" from its church covenants and bases of organization, that will not give its Conferences a declared purpose either Christian or theistic, and that refuses to work with others even in an organization of ministers on a basis of the "Fatherhood of God," is not the kind of Unitarianism that the West formerly had; and it differs essentially and fundamentally from that which a large part of the Unitarians of the West to-day believe in and are working to promote. James Freeman Clarke declared that an organization standing for this new kind of thing ought not to be called Unitarian at all, but Ethical. And the Ethical Culture leaders are urging that this new development from Unitarianism is identical with their Ethicalism. Mr. Weston, of Philadelphia, asks: "How does the Unitarian movement [in its new Western form] differ from the Ethical?" And Mr. Salter, of Chicago, says: "In my judgment they [the Ethical-basis Unitarians] ought to join with us, or we with them,—somehow they and we ought to be one body."

And yet, Mr. Effinger writes in the *Register* about "the soundness of our western work," about "the genuine character of the work we are doing in the West in this year of our Lord, 1889," about "helping all to see that our differences are on the surface, that at heart Unitarians are one, the world over!"

The truth is, Unitarianism in the West is seriously divided. About what? About exactly the things which the Wichita covenant contains—"the Fatherhood of God," "Jesus as Teacher," "the Worship of God,"—whether these are or are not essentials of Unitarianism, and hence something to which we must commit our movement.

If to the Western Conference leaders the difference is one that involves no principle, as would seem from Mr. Effinger's calling it a difference that is merely "on the surface," then let them restore the old land marks,—let them in some form put the Western Conference once more upon a Christian or theistic basis; then can the West be re-united in a day. This they are bound to do, if the difference is only "on the surface." If it is deeper than the surface, then Mr. Effinger should write a different kind of letter to the *Christian Register*.

THEODORE PARKER.

An event of much interest has just occurred in Boston—one that has called up tender memories of the heroic soul whose name is indissolubly linked with that of Channing as an apostle of religious freedom. On Sunday evening, February 3, a large and notable assemblage of people gathered in the hall of the Parker Memorial Building to take part in the exercises connected with the transfer of that building and property to the Benevolent Fraternity of Churches of Boston, to be used by the same forever "for the promotion of the cause of liberal religion, and for such ethical, moral, charitable, scientific and educational work within the objects and legal powers of such Fraternity as shall constitute a fitting memorial of Theodore Parker."

The exercises consisted of music, prayer, the reading of passages from the works of Parker, the formal delivering up of the keys of the Memorial Building to the president of the Benevolent Fraternity, and addresses by Mr. A. A. Burrage and Mrs. Ednah D. Cheney (both members of Mr. Parker's church—the Twenty-Eighth Congregational Society—from the beginning), Mr. Moncure D. Conway, Rev. Edward Hale, Rev. E. A. Horton, Dr. E. E. Hale, and Rev. M. J. Savage.

The Benevolent Fraternity of Churches is one of the oldest and most honored Unitarian organizations of Boston, having been formed by the sainted Dr. Tuckerman with the earnest co-operation of Dr. Channing and the other leading Unitarians of the city in their day. Its purpose is to carry Liberal Christianity, with all the forms of practical help that it includes, to the people, particularly the poorer people, and those who count themselves as the unchurched. Its work forms one of the most honorable and beautiful chapters in the history of Boston Unitarianism.

The Twenty-Eighth Congregational Society since Parker's death has done in many respects a noble and in some respects a successful work; and yet as a society it has steadily declined in strength. As was to have been expected, no one else has been able to take the place of the first great leader. We do not understand that the society disbands; but the fine property now becomes the general possession of the Unitarians of Boston, who will use it more effectively than any single society could do, for the promotion of the ends of religion and humanity which the great preacher had so much at heart. Dr. Hale says the Parker Memorial Building is now to become the "cathedral church" of Boston Unitarianism. And he describes the work it is to do, as follows: "It is thoroughly understood now that the work of the church is fourfold,—hospitality, charity, education, and worship. The Benevolent Fraternity promises not only that there shall be services here on Sunday, but it hopes to fill these rooms, above, below, and on all sides, all through the week, with its arrangements for education, with its arrangements for charity, working with the Associated Charities. . . . It is hoped that strangers shall here find themselves at home. Hospitality, education, charity, and worship, because religion includes them all, will be represented here."

There was some estrangement between the more conservative Unitarian churches and ministers of Boston and Parker during the latter's life-time, on account of what was deemed his extreme radicalism; that is, because he stood upon a basis of simple Christian theism, or Christianity without miracle. But with the general advance of science, Biblical criticism, and knowledge of other religions, which has been made since his death, the denomination has moved forward; and now, though not all Unitarians wholly discard miracles, all put less store upon them than formerly was done, and all recognize the possibility of a true and noble religious faith and life wholly apart from any belief in miracles. Indeed, probably Parker represents what may be called the general faith of Unitarians to-day as well as any of its great preachers of the past; and of all the great names connected with its history probably none, except that of Channing, is held in warmer or more general love and honor.

THEODORE PARKER AND THE WESTERN CONFERENCE.

The interesting and touching event referred to above—the transference of the Parker Memorial property to the Boston Benevolent Fraternity of Churches—it would surely seem ought to put the seal of silence and forgetfulness forever upon aught in the past that was unhappy in the relations between Theodore Parker and the Unitarian body, and enshrine the great Music Hall preacher more securely than ever in the hearts of the denomination. We cannot but deeply regret, therefore, to see a different use from this made of the event,—indeed a use the opposite of this.

In *Unity* of Feb. 16, Rev. W. C. Gannett publishes an extended article entitled "Theodore Parker, *Is* thy Work 'Achieved'?" In it he reviews the old Parker controversy and trouble—what he calls the "*banning*" of Parker by Unitarians of his day—calls up what he regards as the ill-treatment of him subsequently by the American Unitarian Association (whose eyes seemed "in the back part of its head to watch the past, rather than in its forehead to see any onward way for liberty and faith") and closes with a plea for sympathy for the Western Conference, which Mr. Gannett claims is only carrying on the same battle which Parker began, and is suffering a similar ban through the "cold shoulder" of "official Unitarianism" and otherwise. The article is so significant and so grave in its import—being virtually a charge upon the A. U. A. of narrowness and injustice in the recent conduct of its western affairs, and an appeal from its action to the denomination at large—that it cannot be ignored. We know not what answer the A. U. A. will make, or whether it will make any. But at least those who, standing outside, know the facts, and believe that the A. U. A. has in no respect been narrow or unjust, but rather singularly broad, patient, just and kindly in all its dealings with the Western Conference, should see that the facts be put before the denomination to the end that it may judge intelligently as to whether these charges are true or not. Mr. Gannett urges that the present issue in the west is the old Parker issue continued, and that the A. U. A. and its western friends array themselves on the anti-Parker side, as of old. That this is purely a creation of Mr. Gannett's imagination, without even a shadow of basis in reality, we think will appear with a very little consideration. Indeed it takes only slight examination into the situation to see that in all its recent western action the A. U. A. has put itself *by Parker's side*, precisely *in line with him*, and *never* in *opposition* to him. If we are to judge from Parker's writings and conduct while he was alive, the organization which he would be in sympathy with to-day, which he would unhesitatingly declare is standing for the things which he always stood for, and doing the broad, positive religious work which he wanted to have done, is the A. U. A., not the Western Conference. The one organization of this country which has deliberately abandoned Parker's position, and against the earnest protest of those who stand where he stood, is the Western Conference.

Is the present western issue the old Parker issue, as Mr. Gannett urges? In a sense, yes it is: but not in the sense in which he insists. The old "*no-creed*" issue it is *not*, in the nature of the case *cannot be*, since neither party in the West wants a creed in any sense of the word creed that Parker seems ever to have opposed or objected to. The old "*freedom of conscience and reason*" issue it is not, and cannot be, since both parties alike stand with perfect unanimity for that freedom, both alike possess it absolutely, and each would be equally quick to resent any possible infringement of it.

Where, then, is the issue? It is over the question whether Unitarianism is Parker's "absolute religion" (possibly more, but *at least this*), or whether even this "absolute religion" for which Parker so strenuously contended, is to be declared a non-essential, and we are now to follow the Western Conference to a basis of "ethics only." And Mr. Gannett confesses as much in his article, for he says: "If the basis of our name and fellowship be not a creed, be not

obligatory doctrine [using the words 'creed' and 'doctrine' in an unwarranted sense, that we believe Parker would never have assented to], what *can* it be but 'ethics'? Naught else on earth or in the heavens is left." Here, then, is the exact issue. It is: Are we to take the "no-creed" principle of Parker (and, for that matter, of Channing and Clarke and the A. U. A., and all the rest of us) and give to the expression "no-creed" such a new and unwarrantable meaning as shall drive us to a virtual abandonment of religion in our organic work?—for it is to be borne in mind that Mr. Gannett's definition drives him not simply to the abandonment of the "Christianity" of Channing, but just as much to the surrender of the "absolute religion" of Parker. So, then, the question is very simple: Shall we build Unitarianism simply upon "ethics"—that only thing, as Mr. Gannett thinks, that there is for us to stand on, "on earth or in the heavens," or shall we build it on the *larger* thing, that "absolute religion" of Parker which includes not only ethics but *faith in God?*

Thus we see there is truth in regarding Theodore Parker as in a sense the leader in the present Western struggle. But the side he leads is not that of the Western Conference, it is that of the *Christian Unitarians*, for it is under his precise banner of *Christian theism* that the A. U. A. and its friends in the West have stood from the beginning. Not but that individuals among the officers of the A. U. A., and individuals among its supporters alike in the West and the East, differ from Parker in their belief, in this respect or in that. But no word has been put on any banner lifted up in the West by the A. U. A. or its friends, and no word has the Western Conference been asked to put on its banner, that Theodore Parker did not have on his,—none that he would not have *died rather than erase.*

Mr. Gannett recalls the action of the Western Conference at Cincinnati, and defends it as in the line of what Parker stood for. But what did the Christian party ask for there? Not any creed; not any meddling with fellowship in any form (leaving all that to the churches and Fellowship Committees); but simply a statement of purpose, just as every kind of association of rational men always makes a statement of its purpose. What purpose was proposed? Precisely such a one as we may suppose Parker would have chosen—"pure Christianity," "love to God and man"—the things that he emphasized more than anything else in all his preaching. Can any unbiased man, then, who knows Parker, doubt upon which side he would have been at Cincinnati?

And not less must we believe that he would have stood with the A. U. A. in all its broad, kindly, fair, more than fair dealing with the Western Conference. We should be glad if space and time permitted us to go into the details of the history of that dealing, in the years past. Suffice it to say that the A. U. A. has always been more than generous. It has aided, strengthened, encouraged, co operated with the Conference in every way in its power, financially and otherwise. And this was interrupted only when the Conference deliberately put itself in a position rendering such co-operation no longer possible. Nor even then did the A. U. A. cease its effort. It sent its representatives to Chicago to see if the old relations could not be restored. By its representatives it met the Western directors, explained to them that it existed for a purpose — a purpose which it believed to be the highest and best — the promotion of "pure Christianity." For the promotion of this purpose, the money in its treasury had been given. The Association was therefore both legally bound and morally bound to spend its money for that definite end. Was not the Western Conference willing (leaving all matters of fellowship to be regulated by the churches and Fellowship Committees) to carry on its missionary and church extension work on this broad basis, or to use perhaps a more acceptable expression, on the basis of "Christian theism"? If so, the A. U. A. would be able to continue to co-operate with it, as its Board unanimously and *very earnestly desired* to do.

The Directors of the Western Conference replied that the Conference had refused to stand on that basis, and they could not give any assurance or encouragement that it would be likely to change its decision. And when at the next May meeting of the Conference it was asked to change, it would not even consider the matter. Who then is responsible if there is now no monetary co-operation between the Western Conference and the A. U. A.? Certainly *not the A. U. A.*

The A. U. A. does not desire and never has desired, to put any pressure upon the Western Conference, or to "exact" anything from it; but it does very earnestly desire to work with it. As the older, the parent, the national organization, therefore, and because of its earnest wish for co-operation, it made advances, and laid before the Conference directors the situation, its desire, and the way in which the desire might be carried out without moral or legal wrong. That there was refusal and failure to co-operate was wholly the work of the Western Conference.

And now if Mr. Gannett, who eulogizes Theodore Parker's religious position so warmly, and of course so sincerely, can only see his way clear to advise the Western Conference to accept Parker's position, things may still be set right speedily,—co-operation can begin again forthwith, and the Western issue will soon become a thing of the past.

That there may be no question in any mind as to what Parker's position was, we quote an extended passage — and a thoroughly representative one—from the very sermon which Mr. Gannett names with favor, that on "The Transient and the Permanent in Christianity." In that sermon Mr. Parker says:

"Christianity is a simple thing; very simple. It is absolute, pure morality; absolute, pure Religion; the love of man; the love of God acting without let or hindrance. The only creed it lays down is the great truth which springs up spontaneous in the holy heart—there is a God. Its watchword is, Be perfect as your Father in Heaven. The only form it demands is a divine life; doing the best thing, in the best way, from the highest motives; perfect obedience to the great law of God. Its sanction is the voice of God in your heart; the perpetual presence of him who made us and the stars over our head; Christ and the Father abiding within us. All this is very simple; a little child can understand it; very beautiful, the loftiest mind can find nothing so lovely. . . . Try the whole extent of Christianity so well summed up in the command, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind—thou shalt love thy neighbor as thyself'; and is there anything therein that can perish? . . . The end of Christianity seems to be to make all men one with God as Christ was one with him; to bring them to such a state of obedience and goodness, that we shall think divine thoughts and feel divine sentiments, and so keep the law of God by living a life of truth and love. Its means are Purity and Prayer; getting strength from God and using it for our fellow men as well as for ourselves."

We think this passage fairly and accurately represents the position held by Theodore Parker during all his Boston ministry. Will Mr. Gannett give his influence in favor of the Western Conference adopting in some form—such form as may be most agreeable—the position of Parker—to the end that he may come to have a right to speak (as we believe he has no right to speak now), of the Western Conference as carrying forward Theodore Parker's work, and to the end also that the A. U. A. may be relieved from its present very painful embarrassment, and the West be united again?

PHILLIPS BROOKS.

In what lies the secret of Phillips Brooks's great and unfailing attractiveness and power as a preacher? This question has been often asked, and perhaps as often given up as impossible of satisfactory answer. The following is what the Boston *Gazette* says on the subject:

Few great preachers have ever so baffled the critics as Phillips Brooks. Beecher was, in the first place, a trained and skilled elocutionist. In the second place, he was almost supremely eloquent, in the common acceptation of the term. Spurgeon has the quality which manuals of rhetoric call "nervousness," a quality for which the common people have no name, but which the commonest, as well as the most uncommon people, profoundly feel when they encounter it in literature or oratory. Talmage is dramatic. Storrs's power was aptly, though but partially, indicated by Theodore Tilton

a number of years ago, when, as editor of the *Independent*, he recommended Dr. Storrs to accept the call just extended him from a society worshipping in one of the most magnificent of Boston's churches, for, said Tilton, "how grandly he would fill it with the added pomp of his gorgeous words!" Moody is vividly colloquial. Joseph Parker, of London, is epigrammatic. Canon Farrar illustrates his themes with historical pictures thrown, life-size, upon the screen from the stereopticon of his imagination. Professor Swing, of Chicago, is a prose poet.

No judicious critic would think to find the source of Phillips Brooks's power in any or all of the qualities above enumerated, though none of them, excepting skill in elocution, is wholly absent from Trinity pulpit.

Among the elements of the attraction which brings crowds to Trinity Church from week to week and from year to year, we venture to mention two.

(1). Phillips Brooks is profoundly *religious*. That he believes what he preaches, and believes it to be infinitely important, no candid man doubts who hears him. It seems like a paradox, but it is true that many otherwise good sermons fail because there is not enough religion in them. From text to peroration one of Phillips Brooks's sermons is crowded with the spiritual food that men are hungering for, whether they know it or not.

(2). The *life*, *character* and *personality* of the speaker add vastly to the charm and impressiveness of the spoken discourse. No better illustration was probably ever furnished of Dr. Brooks's famous definition of a sermon—"The Truth through Personality"—than one of his own sermons. The whole man, physical and mental, moral and spiritual, preaches. Any true solution of the problem of the marvellous success which we have been considering must contain the converse of that apothegm which Phillips Brooks gave to the students of Yale College in 1876: "No man can do much for others who is not much himself."

EDITORIAL NOTES.

"You do not need to worship? May be so:
I judge you not;
Only, they say the dog that does not know
A master, like a savage wolf will grow,
Hating his lot,
And is a sorry brute, until he find
A mightier will than his, and nobler mind."

We do not know who wrote the following, but it is good enough to have come from Jesus:

The truth cannot be burned, beheaded or crucified. A lie on the throne is a lie still; and truth in a dungeon is truth still; and a lie on the throne is on the way to defeat, and truth in the dungeon is on the way to victory.

The following is from Robert Buchanan:

Master, if there be doom,
All men are bereaven;
If in the universe,
One spirit receive the curse,
Alas for heaven!
If there be doom for one,
Thou, Master, art undone.

That was a weighty word which we saw in the Boston *Transcript* three or four years ago, supposed to have been written by one of our well known Unitarians: The greatest weakness of Unitarianism "is its foolish confidence in Tennyson's

'There lives more faith in honest doubt,
Believe me, than in half the creeds.'

Tennyson spoke only the truth, but the man who stops on it makes a fatal mistake. Tennyson's doubter 'fought his doubts and gathered strength;' he did not stay with them, and cultivate them, and preach them; 'he faced the spectres of the mind and laid them,' and so 'came at length to find a stronger faith his own.' This 'stronger faith' should immensely outweigh the doubt, unless religion is to perish."

Our Universalist brethren are pushing forward with increased vigor their plans for sending a representative of their faith and church to Japan.

Says the *Christian Union:* "On the whole, humanity and the church have suffered more from believing falsehood without evidence, than from disbelieving the truth in spite of evidence; that is, from superstition than from skepticism."

We have no doubt this is true; and we are especially glad to see it in the *Christian Union*, for it is a truth which the orthodox world, with its perpetual emphasis upon the word "believe," needs greatly to have its attention called to. For liberal thinkers, however, who are not given to putting over-stress upon belief, the word of George Eliot is probably quite as much needed. "No great deed is done by doubters." "Only men

of religious faith do nobly, and leave the legacy of wiser ways for those who follow."

An event which is probably the most important in the history of Japan since the Revolution of 1868, has occurred the past month. It is the giving to the country a Constitution, thus changing the form of the government from an autocracy to a constitutional or limited monarchy. This has been promised for several years, and the friends of progress in Japan have been looking forward to the fulfilment of the promise with deep interest. The new Constitution is less liberal than many of the people desired. It is formed more on the German model, and less on that of the United States, than was hoped. Still it is an immense step in advance, and gives to the people a solid guarantee of larger liberty and of more security for their rights.

Mr. Knapp, the missionary of the American Unitarian Association in Japan, writes that he expects to return to America for a brief visit next summer. His work meets with continuous and increasing success. For some time past he has been writing daily articles for two of the leading papers of the empire, the *Jiji Shimpo* and the *Hochi Shimbun*, setting forth Unitarian thought and answering questions. His work grows so fast that he feels the need of more help; one man, he says, could profitably be employed in work among the students of the Imperial University (an account of which we give in this number), another in correspondence and the work of translation, another in church organization, and a fourth in writing articles for the press; and all four would have more calls than they could answer to make addresses, and in all sorts of ways communicate their thought to the Japanese people.

He speaks with high appreciation of the help he is receiving from the young men, recently returned from America, who, at Michigan University and elsewhere, have become acquainted with, and interested in, Unitarianism. They have been meeting him at his house, one evening a week, for a time past, for the purpose of forming plans of organized work.

General Marshall's article on "Our Indian Educational and Missionary Work" contains the most complete account we have yet given of the very interesting and hopeful movement for educating and civilizing the Crow Indians, which the Unitarian body is now carrying on in Montana. The article is well worth reading, as the work itself is well worth the support of our churches and people.

An interesting and suggestive symposium on the subject of the practicability of moral education in our public schools, appeared in the *Christian Register* of January 31. The editor had sent a communication to a number of eminent educators, preachers and moralists, containing the following questions:

1. Can morality be taught in our public schools without sectarianism?

2. Have you anything to suggest in regard to methods and influences?

More or less extended replies to these questions were printed from President C. K. Adams, of Cornell, W. C. Collar, of the Roxbury Latin School, N. H. R. Dawson, U. S. Commissioner of Education, A. S. Draper, Superintendent of Public Instruction of New York, President Eliot, of Harvard, Julius H. Ward, Emily A. Fifield, of the Boston School Committee, Cardinal Gibbons, Vicar-General Preston, Edward Everett Hale, T. W. Higginson, Dr. A. P. Peabody, Edwin D. Mead, Kate Gannett Wells, Rabbi S. Schindler, of the Boston School Committee, John Boyle O'Reilly, and several others.

The general judgment expressed in the communications taken as a whole was that moral instruction in our public schools is both important and practicable.

As was to have been expected, however, the Roman Catholic writers took the ground that while moral instruction is immensely important, to be effective it must be based upon distinct dogmatic religious instruction, and of course this

cannot be given in our public schools as now constituted. Hence the necessity which Catholics feel of gathering their children into parochial schools where they *can* receive moral and religious instruction as well as intellectual.

The article of Prof. Geo. P. Brown, on "Moral and Religious Training in the Public School," which we print in this number of the *Unitarian*, though not written with the *Register* symposium in view, will be found a valuable contribution to the general discussion of this subject,—a subject which is attracting the serious attention of all classes of thinkers. Prof. Brown is the editor of the *Illinois School Journal*, and was for some years President of the Indiana State Normal School. His present article is a sequel to one which appeared in our December issue, on "Moral Training in the Public School."

It is a sign of moral health in the country at large that this subject is being given such wide-spread consideration. It is to be hoped that out of all the earnest thinking some practical results may come.

Not all the people in the land of John Knox like the doctrine of eternal torment. About ten years ago Rev. David Macrae, of Dundee, an influential minister of the United Presbyterian body, having made up his mind that the doctrine of endless misery was not only not true but was a very cruel and hurtful falsehood, refuted and denounced the doctrine in his pulpit. As a result the Presbytery turned him out. But his congregation, one of the largest and most influential in Scotland, went with him, and built for him a very large church seating some two or three thousand persons, which, from the first, has been packed every Sunday. Mr. Macrae is a very able preacher, a widely read author, and a man respected and honored by all who know him.

Every friend of woman or of virtue should take an interest in the efforts which are being put forth in various parts of the country for raising the age of protection for girls. A bill to raise the age from ten to fourteen years has been introduced into both branches of the Tennessee legislature. Both houses of Congress have passed the bill to raise the age to sixteen in all territory directly under the control of the United States government. In Wisconsin the age was raised two years ago from ten to fourteen, but now, under the instigation of the saloons and the baser elements in the politics of the State, an attempt is making to change the age back again to ten. The *Woman's Journal* well says: "If the women of Wisconsin could vote, it would be political suicide for any man to introduce such a measure." A bill for the suppression of the northern dens of vice has been introduced into the legislature by the W. C. T. U., and has been favorably reported by the judiciary committee. The opposition is very bitter, and is striving in every way to defeat the efforts of the women. The attempt to lower the age of protection for girls is partly a retaliatory movement. But the better people of the State are pretty well aroused, and it is believed that whatever steps are taken will not be backward but forward.

UNIVERSALIST NOTES.

THE WINTER'S WORK.

The season of activity in the churches is now well advanced, and it is possible to make an estimate of the nature and vigor of the work being prosecuted in various directions in our parishes. Of course this is the season of lectures, fairs, and entertainments for revenue. The literary and social clubs are in full swing. The pastors are getting on with their courses of Sunday evening lectures; and we are all beginning to look to the Lenten Season and to the coming of Easter. It is encouraging to note the religious activity in our churches, and the vigorous efforts of our pastors to increase their membership. The revival services at Akron have again illustrated what was shown a year ago at the Church of the Redeemer in Chicago, that these special efforts and special seasons for religious quickening are as useful and as practicable in Universalist churches as anywhere else. Brother Nash has been greatly encouraged by the success of his revival work, and expresses unqualified satisfaction with the results. Interesting work of a little different character has been done by Brother Alcott, at Elgin, who arranged a course of Sunday evening lectures by va-

rious liberal clergymen, in explanation and defense of the "new theology." The course was highly gratifying to all who were in sympathy with its purpose and spirit, but if one may judge from the asperity and tartness of some of the "replies" from orthodox pulpits, not a little annoying to the brethren of the older and more rigid creeds. Of a different sort, but promising a usefulness of its own, is the course arranged at St. Paul's Church, in Chicago, on "Christianity in the Light of Modern Thought," in which Dr. Thomas and Mr. Utter, for the Liberal wing, and Dr. Barrows, of the First Presbyterian church, and Rev. Louis Osborne, of Trinity Episcopal church, unite in defense of the common faith against the materialism and agnosticism and unbelief of the day. Much interest has been manifested in the enterprise and a crowded house at the opening sermon by Dr. Thomas attested the popular feeling in regard to it.

OUR MINISTERS.

Time is making its hand felt in the constant changes in our ministry, and some recent events remind one how the generation that wrought during the middle half of the century is passing away. The Rev. H. R. Nye, of Massachusetts, and the Rev. D. M. Reed, of Illinois, were both men who bore a goodly share of toil in the period referred to; and they have just been called to the higher life. Dr. Miner, Dr. Sawyer, and Dr. Paige, are among the oldest survivors of this period of our church life, and they still maintain the fervor, if not the vigor, of former days. A most interesting incident occurred in Manchester, N. H., on the eleventh of February, when Dr. Demarest, our veteran General Secretary, celebrated with his wife their golden wedding. The most remarkable thing about it was the presence of Dr. Sawyer, who performed the marriage service, fifty years ago. But there are too few of these tried and faithful men left. The ministry is filling with the younger men; but it is a pleasure to bear witness to the zeal and the loyalty of the younger brethren, and the marked ability with which they are serving the church.

SUNDAY-SCHOOL STUDIES.

The Universalist Publishing House has scored another success in the improvements it has recently made in the *Sunday-School Helper*, and the corresponding impulse it has given to Sunday-school instruction. It has greatly improved the mechanical arrangement and form of its lesson papers,—a reform long needed,—and in calling Dr. Pullman to the editorial charge of the magazine has put it in the hands of one who, probably, has no superior in our church in this department of work. Dr. Pullman's development of the lessons is broad, devout, and suggestive. He is full of religious vitality and intellectual affluence. He has few superiors anywhere as a teacher of teachers. J. C. A.

LITERARY NOTES.

"The Failures of Successful Men" is the very suggestive title of the February number of Rev. John W. Chadwick's printed sermons.

Mrs. Kate Gannett Wells, of Boston, has been appointed by Gov. Ames a member of the Massachusetts State Board of Education.

The second volume of Renan's history of the Jews has been finished, and one more is to come.

We are glad to see that Rev. R. A. Armstrong's little book on "Man's Knowledge of God," published as Number 3, in our English Unitarian "Modern Hand-Books of Religion" series, has passed to a second edition. As we have before said in these pages, it seems to us one of the very best treatments (the very best within so brief a compass) on this important subject, that we know.

A volume of much interest will be the "Essays,—Religious, Social, Political," by David Atwood Wasson, soon to be issued from the press of Lee & Shepard, Boston. The book will include a biographical sketch, written by Mr. Wasson's friend and contemporary, O. B. Frothingham.

Geo. W. Childs and A. J. Drexel, of Philadelphia, are about to establish near that city a boarding-school at moderate prices for the higher education of women.

Miss Harriet Hosmer, the sculptor, has been in St. Louis, Mo., endeavoring by personal effort to aid the establishment of a fine art school.

"The Immanent God, and Other Sermons" is the title of a book by Rev. A. W. Jackson, to be issued speedily from the Riverside Press.

The *Dedham Standard* has been publishing a series of articles from Rev. Geo. W. Cooke on the Boston School Controversy. He takes ground strongly in support of the accuracy of Swinton's History, and urges the injustice of putting it out of the Boston schools. His articles on Roman Catholic "Indulgences" are particularly thorough and able.

It is announced that a "Brentano's" establishment for the sale of books, periodicals, and all forms of current literature, has been opened at 430 Strand, London. This is the fifth branch of this house, the four others being in New York, Chicago, Washington, and Paris.

President Patton, of Princeton, is delivering a series of lectures before the Hartford Theological Seminary on "Theism."

"Modern Science in Bible Lands" is the title of a new book from the pen of Sir J. W. Dawson, published by Harper & Bros., which takes the ground that there was

never more accurate science written than is found in the first chapters of Genesis.

George W. Cable is said to have more calls from college societies than any other reader or lecturer.

The Divinity School of Harvard University sends out the following notice: For the year 1889-90, two resident (Williams) Fellowships of $500 each are offered to graduates of Theological Schools who intend to devote themselves to the Christian ministry. These Fellowships are designed to encourage advanced Theological work of a high order. Applications, accompanied by testimonials and specimens of work, must be made to the Dean before May 1, 1889. C. C. Everett, Dean.

"Washington," by Charles Burr Todd, and "Boston," by Arthur Gilman, are to appear shortly in Putnam's Great Cities of the Republic series.

The next two volumes of Putnam's Story of Nations will be "Phœnicia," by Canon Rawlinson, and "Mexico," by Susan Hale.

The biography of William Lloyd Garrison, by his sons, will be completed this autumn by the issue of the final two volumes from the office of the *Century* company. These volumes cover the years 1841 to 1879. A general index will be added to the last volume.

Mrs. Amelie Rives-Chanler has offered a prize of $100 for the best American essay on child labor. The money has been placed in the hands of Prof. Ely, of Baltimore, secretary of the American Economic Association. The essay must be typewritten, must not exceed 25,000 words, and must be in Prof. Ely's hands not later than December 2, 1889.

We are told that Mr. Ruskin is steadily progressing with his autobiography, which, however, is not to deal with his professional life at Oxford. To that a separate book will be devoted. To his habit of early rising and writing early in the morning Mr. Ruskin attributes his ability to accomplish so much as an author. Perhaps nothing better has ever been written about Ruskin, in America, than Dr. Charles Waldstein's long article in *Harper's Monthly* for February.

With the January number the *Lend a Hand* magazine (Boston), edited by E. E. Hale, slightly changed its form and widened its scope, becoming "a record of progress and good citizenship" as well as of "organized philanthropy." It will still report the work of the Ten Times One Clubs, the Ramabai Association, and various other charitable and reformatory organizations.

Rev. W. M. Bicknell, of Malden, Mass., offers to act as a missionary agent for the regular distribution of second-hand copies of the *Unitarian*. Will subscribers, therefore, who are willing to part with the magazine after reading it, and who do not themselves know of parties to whom they can hand or send it, please forward it to Mr. Bicknell. And on the other hand will persons who know of hospitals and reading rooms where it would be welcome, or of deserving persons who would be glad to get it but are unable to pay for it, kindly send to Mr. Bicknell the addresses of the same.

American Constitutions. By A. O. Wright, Secretary of the Wisconsin State Board of Charities and Reform. Madison, Wis.: Midland Publishing Co., 1888.

This is a well written and well printed book of about two hundred pages. It affords one more evidence of a growing public interest in the structure of our political institutions, while it also represents that new desire for information respecting the origins of our form of constitutional government. And it is hoped that this awakened interest in public affairs, of which this work is both an evidence and a product, will give rise in the near future to a more intelligent patriotism and a wiser citizenship.

We note with interest that on the title page the volume is called "No. I," in a projected "Social Science Series," which is to include works on "Pauperism," "Prison Reform," the "History of Charity," and "Divorce;" the last of which, by Rev. Charles Caverno, is now in press. Such treatises by competent writers are some of the signs of the times which point toward the deepening interest taken on all hands in social topics. This is a tendency which ought to be fostered; for the great problems which lie before us are humane rather than theological. But by this statement it is not meant that sentiment ought to take the place of intellectual effort, but that the intellect henceforth will direct its supreme endeavors toward social rather than speculative questions. And the time is near at hand when every University will have its professorship or lectureship of Social Science. Some decisive steps have already been taken in this direction at Cornell and Johns Hopkins as also by other institutions for higher learning.

Mr. Wright, the author of the work, is peculiarly well qualified to write upon civil government, from the fact that he is both an experienced teacher and a man of unusually large acquaintance with public affairs. And he has made an interesting and valuable manual, which ought to go into the hands of many young people. The work contains five parts: The Origin of the Constitution of the United States; The Written Constitution; The Unwritten Constitution; The State Constitutions; and, The Territorial Constitutions. It will be seen from these topics that the book covers a wide range of important subjects; and under each one of them the reader will find a clear presentation of valuable facts, as well as a thoughtful discussion of questions of vital interest.

Mr. Wright traces with considerable fullness the political evolution which occurred during the first half of the century, and which was the means of maturing a new spirit, which virtually reshaped our government, although it did not effect any radical changes in the organic law of the land. His words are: "This change to a strictly democratic type of society, with political institutions to correspond, is the most vital movement in our history since 1789, and one which deserves more attention than it has yet received."

There are in the work some traces of hasty literary workmanship, which a writer of experience ought not to have allowed. Perhaps in some cases certain statements would be made more accurate, if qualifying phrases had been added. Moreover, it is to be regretted that Mr. Wright has given no reference to guide inquiring minds to a more extended study of the subjects, so briefly discussed. But these are slight blemishes in a treatise which shows careful preparation and which possesses decided merits.

The author claims to be the first to give any treatment of what he calls our "Unwritten Constitution," but this is a theme which has been discussed at considerable length in many places, though perhaps nowhere so fully as it deserves. It is, however, a word of hearty appreciation which I wish to extend to Mr. Wright. The more his work, and others like it, are read, the better it will be for our nation.

J. H. Crooker.

THE REVIEWS AND MAGAZINES.

We name below some of the more important articles in the magazines and reviews of the month.

Unitarian Review (February).

Transcendentalism: The New England Renaissance. By Francis Tiffany.

The Name "God."

The Physical Basis of Education. By Morrison I. Swift.

William Benjamin Carpenter. By J. H. Morison.

The Foolishness of Preaching. By Edward F. Hayward.

North American Review (February).

Coming Polar Expeditions. By Frederick Schwatka.

Sin and Unbelief. By Mrs. Humphry Ward.

Is Housekeeping a Failure? By Shirley Dare, Rose Terry Cooke, Marion Harland, Catherine Owen, Maria Parloa.

Old Testament Student (February).

The New Testament as a Guide to the Interpretation of the Old Testament. By Alvah Hovey.

Tiele on Babylonian-Assyrian Culture, II. By A. S. Carrier.

Andover Review (February).

The Tragic Motif in Browning's Dramas. By Charles C. Everett.

The Evolution of the Relation between Capital and Labor. By Adam Shortt.

The Intellectual Life of America. A Supplement. By Henry S. Pancoast.

Lend a Hand (February).

Emigration of Paupers.

Origin of Scientific Charity in Hamburg. Part II. By J. H. Crooker.

An Experiment in Police Matrons. By Anna Laurens Dawes.

The Forum (February).

The Foundation of Ethics. By W. S. Lilly.

Reforms that do not Reform. By Edward Atkinson.

International Extradition. By Henry Wade Rogers.

The Church and the Working-Man. By C. M. Morse.

The Sanitarian (January).

Pollution of Water Supplies. By Drs. Charles Stewart, S. W. Abbott, G. C. Asmun, W. N. Daniels, and Edward Playter.

Origin and Prevention of Tuberculosis. By D. E. Salmon.

The Century (February).

Exiles at Irkutsk. By George Kennan.

Safeguards of the Suffrage. By Washington Gladden.

Scribner's Magazine (February).

Walter Scott at Work. By E. H. Woodruff.

The Physical Development of Women. By D. A. Sargent.

The Competitive Element in Modern Life. By Henry C. Potter.

NEWS FROM THE FIELD.

Ann Arbor, Mich.— Mr. Sunderland has been giving a series of lectures on "Robert Elsmere and the Religious Problems Involved in the Book." On the Sunday before beginning the lectures he expressed from the pulpit his wish that as many of the congregation as practicable, who had not already done so, would read the book before the series opened, and announced that the young men of the Channing Guild would take orders for the book at the close of the service. Orders were taken for thirty-four copies. Two copies have also been put in the church library. Some 800 copies have been sold in town at the book stores. The subjects of Mr. Sunderland's lectures have been as follows:

The Story and its Settings;

Types of Religion and Non-Religion in the Book;

The Question of Miracles;

The Question of Religious Honesty;

The Critics;

The New Brotherhood as a Prophecy.

The congregations have been very large throughout the course.

—Mrs. Sunderland has recently given a series of six sermons on "The Foundations of Religion," her specific subjects being:

The Need of a Study of Religious Foundations;

The Witness of the External World to God;

The Witness of the Internal World to God;

What Can we Know About God?

The Future Life;

The Uses of Sacred Books.

Athol, Mass.—Rev. C. E. Perkins has been quite ill. He occupied his pulpit on Sunday, February 17, for the first time in four weeks.

—The children of the Second Unitarian Society gave a very pleasing entertainment on Thursday evening, February 14, consisting of music, illustrated readings and a dialogue called "The Bee Circle." Refreshments were served at close of the entertainment, the little people acting as waiters.

Baltimore, Md.—A Guild was organized in connection with the Unitarian church one year ago. The first year, just completed, has been very prosperous. Classes have been formed in reading, drawing, singing, modelling in clay, working in brass, and gymnastics. The girls have been taught sewing, mending, singing, etc. The week's work has been crowned by a Sunday-school. The best possible moral and religious influences have been thrown around the girls and boys. A still larger and better work opens before the Guild for the coming year.

Boston and Vicinity.—An influential meeting of delegates from the different churches in Boston was held in Channing Hall, Saturday, Feb. 16, to consider what can be done to interest our churches in giving a stronger pecuniary support to the American Unitarian Association. Addresses were made by Mr. Alexander S. Wheeler, Rev. Edward Everett Hale, D. D., Mr. Curtis Guild, Jr., and others. Ultimately it was resolved to raise a special $100,000 over and above the annual subscription, and a committee of twenty representatives from different churches was appointed to hold meetings to carry forward the movement.

—The February meeting of the Unitarian Club departed from its usual order of topics and had a very interesting paper from Mr. Josiah Quincy on "Labor Legislation in Massachusetts." Addresses on the subject were also given by Mr. Galvin, who succeeded Hon. Carroll Wright in the Bureau of Labor Statistics, Rev. J. G. Brooks, Mr. Harvey Lewis, and Rev. E. E. Hale.

—The meeting of the Sunday-school Union, in the parlors of the Second church, Feb. 18th, was very largely attended in spite of a miserably wet night. The subject was "Primary Instruction in the Sunday-school," and six or seven of the most successful infant-school teachers in the Sunday-schools in this neighborhood read short papers giving account of their actual methods of instruction. It came out incidentally that in the infant-school of Rev. G. M. Bodge's church, East Boston, there are about two hundred children.

—The "Unitarian Church Temperance Society" has been holding two Sunday evening meetings lately at King's Chapel. The first, Feb. 3, at which Rev. C. G. Ames and Rev. C. F. Dole spoke on "Temperance and the Children," was but poorly attended, owing to the weather; but on February 17th this fine old church was completely filled, to hear an address from Mrs. Mary Livermore.

—The Arlington Street Vespers which now have grown into a regular permanant afternoon service, have drawn so many outsiders into constant attendance that Mr. Herford thought it would be well to give a brief course specially dealing with "the leading points of Christian thought as held by Unitarians," giving to each topic a twenty minute address instead of the ten minute sermons which had heretofore been a feature of these services. The result has been satisfactory, the church being crowded,—a hundred or more standing at each service and many having to go away.

—But the most interesting meeting lately held in this district, was that on the evening of February 3, at which the former proprietary of the "Parker Memorial" made over that building to the "Benevolent Fraternity of Churches." It has been no secret that the attempt to carry on a church on Theodore Parker's lines, but without Theodore Parker's personality, has been for years past a great and increasing discouragement to the surviving friends of the old society; and, the old antagonisms having now entirely faded out, they simply handed it over to the "Fraternity" as a body which could be trusted to carry on a broad and liberal church work, with some permanent effectiveness. The main address of the evening was given by Mr. Moncure D. Conway, who gave many interesting reminiscences of Parker's work. Other addresses were given, by Mr. A. A. Burrage, representing the proprietors, and Revs. Edward Hale, E. A. Horton, E. E. Hale and M. J. Savage, on the part of the Benevolent Fraternity. No plans have yet been matured for the new enterprise, but it is understood that there is no idea of making it simply another "Mission Chapel," but rather of endeavoring to make it a strong "Peoples' Church," for which there is abundant scope in Boston.

Brunswick, Me.—A course of lectures is being given in the Memorial Hall, of Bowdoin College, by Rev. E. C. Guild, on the following subjects:

February 19th, The Functions of Poetry.
February 26th, The Life and Character of Wordsworth.
March 5th, Nature, Man and God in Wordsworth's Poetry.
March 12th, Wordsworth as a Critic.
March 19th, History of Criticism on Wordsworth.

Chicago.—Rev. J. Coleman Adams, D. D., is giving a course of lectures before the Lombard University Divinity School, Galesburg, Ill.

—The recently held annual meetings of the Chicago Unitarian churches show them to be generally in a prosperous condition. In the Third church the receipts of the past year have been a little more than enough to meet all liabilities,— a new thing in the history of the society. All Souls' Church reports a particularly prosperous year. The sum raised for missionary work of various kinds has been $542, that for charitable work outside of the church $184, and that for educational work in the church, including Unity Club, Kindergarten, Young People's Lectures, Reading Room and Library, has amounted to about $1100.

—The Unitarian Club met on the evening of Feb. 5, at Mrs. Charles Dupee's. Rev. J. C. Learned of St. Louis, read a paper on the "Growth of Liberal Thought in the Church," and Rev. Eliza Wilkes, of Dakota, gave an address upon "Missionary Work." The Constitution of the Club was so amended as to make "Co-operation in the work of the American Unitarian Association" one of its "objects."

—The Chicago Ramabai Circle reports 217 members and $782 raised the past year.

—Mr. W. Alexander Johnson, secretary of the Associated Charities, is giving a series of eight lectures on "Sociology" before the Chicago Institute.

—Mrs. Celia P. Woolley lectured before the Ethical Culture Society the first Sunday in February, in the Grand Opera House, on "The Value and Mission of Doubt."

A LETTER AND REPLY.

CHICAGO, Feb. 6, 1889.

To the Editor of the *Unitarian:*

The undersigned desire to correct a statement which appeared in your notice of the January meeting of the Chicago Women's Unitarian Association. The writer of the notice after stating that the essayist of the evening, Mrs. Celia P. Woolley, made her paper "a plea for the ethicalism of the Western Conference" adds: "This was felt by many to be most unfortunate, *even if it was not a distinct breach of good faith.*" (We italicise the clause we wish to call attention to). It is due Mrs. Woolley and the Association to say that the subject of her paper, "The Ideal Unitarian Church" was assigned her several months ago and so announced on our printed programme; that this was done with absolutely no conditions or suggestions from the committee as to the treatment of the subject, the essayist being left entirely free to follow her own convictions and judgment. Though opinions naturally differ respecting the views set forth in Mrs. Woolley's paper, we do not consider her to have violated any trust reposed in her, either by the Association or the committee acting for it, by the expression of such views.

Very respectfully,

L. M. HEYWOOD, Chairman.	MRS. WM. G. WOOD,
	L. E. HILTON,
ANNIE W. JOHNSON,	E. T. LEONARD,
FRANCES L. ROBERTS,	E. L. BROWNE,
MRS. J. VILA BLAKE,	E. W. DUPEE.

Before replying to the above we ought, perhaps, in justice to all parties, to say that the note in the February *Unitarian* to which objection is made was wholly our own,—our regular Chicago correspondent not being in any way responsible for it. Communications from other sources, and some days spent personally in Chicago both before and after the meeting of the Women's Association, rendered information from our regular correspondent not needed.

We were well aware of the fact that the subject of the essay was assigned to the essayist some months ago, and that no conditions were laid upon her by Association or committee as to her method of treatment. But there are proprieties and fitnesses in life that are not laid upon one by statute or even by uttered words, that are none the less binding. Indeed, some who heard Mrs. Woolley's paper felt that the very fact that she had been implicitly trusted, without conditions, might well have suggested to her all the greater delicacy in the treatment of her theme — or at least all the greater unwillingness to turn it into a partisan or unwelcome channel. But in fact, the paper was made a defense of the Ethical position of the Western Conference,— and a defense so elaborate and strong that at its close the Secretary of the Conference arose with enthusiasm and bespoke it for the next annual meeting of the Conference in May.

Will our readers please take notice, we did not affirm that the essayist committed a breach of good faith; all we affirmed was that her course was "unfortunate." But we suggested "a breach of good faith" as one way of looking at what she had done, because as a fact (and we must say it now, though we had not said it before) some of the members of the Association *did* regard the essay as, under the circumstances, a breach of good faith.

If our Ethical friends will imagine the essayist to have been on the other side and to have used her privilege as an essayist to defend the Christian position and attack the Ethical, they will quickly see that this would have seemed to them not a justifiable proceeding. Many of the members of the Association were Christian Unitarians, who had been previously somewhat ag-

grieved by the fact that the funds of the Association—a body not allied with the Western Conference—had been used for the promotion of Western Conference ends. Of course this made the bringing in of a paper in defense of the Western Conference position all the less welcome. The fact is the Western issue had been kept heretofore carefully out of the Association; and many felt that it ought not to have been brought in now, at least not without some previous understanding and general consent.—*Ed. Unitarian.*

Cleveland, O.—In the parlors of Unity church there was given on the evenings of Feb. 20, 21, and 22, the "Œdipus Tyrannus," of Sophocles. The idea of giving this tragedy grew out of the Unity Club's winter work on Greek history and literature. Careful studies had been made of all the details necessary to present the play perfectly in the costumes and with the chorus of the Greek stage.

Denver, Colo.—The new Channing Club, an organization made up of the gentlemen pew-holders and seat-holders of Unity church, held its first reception and banquet at the Albany hotel. Covers were laid for 55 members. After the very excellent menu had been served, the speeches of the evening were given. Among the prominent speakers, were the secretary of state, the editors of the *News* and the *Evening Times*. the state superintendent of instruction, and Hon. C. S. Thomas, well known in the political circles of the state. The toastmaster, Mr. T. C. Henry, in a brief and well thought out speech defined the purposes of the Channing Club, and the addresses that followed were of a helpful and hopeful nature. The toasts responded to were as follows: "The Channing Club," "The Needs of Denver on the Higher Side," "Corporate Power," "Our Public School System," "Power of the Press for Good," "Humane Side of the Medical Profession," "The Drift of the Times." The Channing Club will undoubtedly prove of valuable use in furthering the best interests of Unity church.

Detroit, Mich.—The Universalist church has settled as Dr. Rexford's successor, Rev. Lee S. McCollester, a graduate of Buchtel College and Tuffts College Divinity School, who has had a very successful settlement for five years at Claremont, N. H.

Hamilton, Canada.—A new Unitarian movement, under the direction of Rev. D. W. Morehouse, Secretary of the New York Conference, was started in this city February 10.

Hinsdale, Ill.—The recent dedication of the beautiful little church which has been erected here since the ministry of Mr. Gannett began was a delightful affair. Rev. J. Ll. Jones, of Chicago, preached the sermon. Scripture selections were read by Rev. J. R. Effinger, of Chicago. Addresses were made by Rev. Eliza T. Wilkes, of Dakota, Rev. Augusta J. Chapin, of Oak Park, and Rabbi Moses, of Chicago. Letters were read from Dr. Thomas, of Chicago, and Rev. W. S. Crowe, of Newark, N. J. The treasurer's report was presented by Mr. J. Van Inwagen, and a welcome to the new church home was extended by Judge Tiffany. Rev. J. V. Blake, of Chicago, offered the dedicatory prayer, and Mr. Gannett pronounced the benediction. When all this was over a lunch was served in the church parlors.

Hopedale, Mass.—The Guild of a' Kempis, which is both a part of the Sunday-school and a part of the parish, is doing good work of a religious and philanthropic character. Its treasury is well supplied, and from it the hungry are fed, the poor are clothed, and the sick remembered. All such work is done by its membership of young men and women, who also infuse life and interest into all the affairs of the parish. Its members are increasing. Its services are held on Sunday immediately after the general exercises of the Sunday-school.

Jamestown, N.Y.—Rev. Henry Frank, late pastor of the orthodox Congregationalist church of this place, has accepted a call temporarily to succeed Dr. Townsend in the Independent church. Dr. Townsend's health was so much broken that he was compelled to leave the work which he began here with so much promise. We are glad to learn that he is much improved of late. The Jamestown *Sun* is printing Mr. Frank's sermons each week.

Kansas City.—Sunday evening services are now held regularly in All Souls' Church. Three discourses were given in February upon the following subjects: "The Real Awakening," "The Two Perils," "The Duty of To-Day,"—intended especially for those whose religious opinions are in the condition of doubt and unrest.

Leominster, Mass.—The *Leominster Enterprise* prints the paper read at the January Conference here, by Rev. Nathaniel Seaver, of Templeton, on "What is a People's Church?"

Littleton, N. H.—The work here prospers greatly under the devoted and able labors of Mr. L. D. Cochrane. The congregation is fully three times as large as when he began. He has not yet been ordained; expects to be next Spring.

La Porte, Ind.—By the death of Mrs. Dr. N. S. Darling, the church here suffers the loss of one of its most earnest and efficient workers. Rev. J. H. Crooker, with the pastor, Rev. A. J. Belknap, conducted the funeral services.

Los Angeles, Cal.—A very able sermon on "Liberal Christianity" by Rev. Eli Fay, comes to us in pamphlet form, printed by request.

—Under Mr. Belknap's care, the society is prosperous, and promises steady growth.

Meadville, Pa.—In February and March, Rev. A. G. Jennings, of Toledo, and Rev. J. T. Sunderland, of Ann Arbor, give courses of lectures at the Theological School, on "Social Science in its Relations to Philanthropy and Charity," and in April, Rev. Rush R. Shippen, of Washington, D. C., a course on "Preaching."

Midland, Mich.—The Unity Club work for 1888-9 is mostly in the line of fortnightly lectures. Under its auspices an excellent vocal and instrumental concert was given during the holidays. Connected with the Unity club is a Young People's Study Class, which spends one evening each week upon "The Childhood of Religions."

—The experiment of having morning services in connection with the Sunday-school is helping to solve the questions of two services a day, and of getting children interested in sermons and church going.

—The pastor is devoting a few Sunday evenings to discourses upon Seneca, Epictetus, St. Paul, and Marcus Aurelius.

—Mr. Albert Walkley delivered, lately, a lecture before the Unity club, and one on Sunday evening.

—On Feb. 12th, Mrs. E. R. Sunderland spoke here upon "Representative Women of America."

Moline, Ill.—The new Unitarian church edifice which has been built here under the leadership of Rev. H. D. Stevens is a gem of beauty. It is of stone, and will have cost when finished between six and seven thousand dollars. It will seat about 275 persons, and the parlors open into the auditorium with folding doors, thus increasing the number by 75 or 80. It is hoped to dedicate it about April 1.

The Moline society was organized in 1880 with 20 members, and for some time the preacher was Rev. A. M. Judy, of Davenport, Ia. The whole work of building the new church has been done since Mr. Stevens came. The Sunday-school numbers 100 members.

Needham, Mass.—Rev. Solon W. Bush, who has been pastor of the Unitarian church here for eighteen years, has resigned on account of impaired health.

North Platte, Neb.—The practice of reading a sermon on Sunday at the Unitarian church is still kept up. Considerable religious literature is received from the East, and this is distributed to persons in the town and out on the ranches who wish for it. The Sunday-school and Woman's Aid Society are kept up. A minister is much needed.

Oakland, Cal.—The Unitarian society reports a very successful year of work,—services held 51 Sundays, with an average attendance of over 300. About $25,000 in money and pledges has been raised for current expenses and toward the new church home. A lot costing $13,000 has been bought and paid for. The Women's Auxiliary Society has raised $2,200. The Sunday-school numbers 128 in primary and intermediate departments, and 50 in the young people's Bible class. The Unitarian Club has 45 members, and the Starr King Fraternity is very prosperous. The church has voted to proceed at once to erect a part of a church edifice,—such rooms as will accommodate the Sunday-school and social needs of the society and afford temporary accommodation for Sunday worship.

Pomona, Cal.—In connection with the new Unitarian church, a Sunday-school was organized Jan. 6. Rev. Oscar Clute, the pastor, conducts a Sunday morning class, whose lessons consist of lectures and conversation on the following themes: The Origin of the Old Testament; The History of the Old Testament; Is the Old Testament Infallible? Religion and the Old Testament; How was the New Testament written? How has the New Testament come to us? Are there any Mistakes in the New Testament? Religion and the New Testament.

San Francisco, Cal.—At last the beautiful new church is completed and dedicated. Rich and profuse floral decorations added to the beauty of the interior, and effective music increased the impressiveness of the service. On the platform were Rev. Horatio Stebbins, D. D., pastor of the church, the Board of Directors, the Building Committee, Rabbi Voorsanger, of the Congregation Emanu-El, Rev. T. L. Eliot, of Portland, Rev. C. W. Wendte, of Oakland, Rev. A. M. Haskell, of San José, Rev. C. P. Massey, of Sacramento, Rev. P. S. Thacher, of Santa Barbara, and Rev. Roderick Stebbins. The opening prayer was made by Rev. Mr. Wendte, and scriptural readings were given by Rabbi Voorsanger and Rev. Mr. Thacher. The committee's report and delivery of the keys were made by Mr. S. G. Kellogg, who reviewed also the history of the church. Then a brief but eloquent discourse was given by Dr. Stebbins, who spoke of the happy completion of the work and especially of its meaning. The responsive readings were conducted by Rev. Roderick Stebbins, followed by a prayer by Rev. Mr. Eliot, and the services were closed by Dr. Stebbins.

The sarcophagus containing the remains of Thomas Starr King, whose name and memory are so associated with this church, had previously been removed to the new church-yard.

The building, both in finish and design, is one of the handsomest in the city. The material is white sandstone, the architecture is largely Roman. The cost of the building was $60,000 and of the lot $31,000, all of which was more than covered by the

sale of the old property. The interior architecture is antique, in harmony with which are the general furnishings of the church. Besides the auditorium which has 110 pews, the building contains the pastor's study, a large parlor, Sunday-school rooms, library and other apartments,— a beautiful church home.

Sharon, Mass.— Rev. Geo. W. Cooke has been preaching recently on Count Tolstoi's "My Religion" and "Anna Karenina," "John Ward" and "Robert Elsmere." The attendance has been larger than has been seen at the church before for years.

Spokane Falls, W. T.—The Sunday *Herald* contains an interesting historical sketch of the Unitarian Society. Rev. C. W. Wendte visited the place in 1886, and gave an impetus to the liberal sentiment. In April, 1887, sufficient subscription of money was made to ensure a safe foundation for a church movement, and in May the present minister, Rev. E. M. Wheelock, came. He began preaching in a hall to an audience of 40, but in May of last year the place of meeting was changed to the Opera House. Soon after Mr. Wheelock came a Sunday-school was organized, and a large adult Bible-class, also a Ladies' Society. Later a Unity Club was formed. Ground was broken for the new church last July, and the completed edifice was dedicated December 12. It seats 250 persons. The parlors, kitchen and dining rooms are yet to be added.

St. Louis, Mo.— The Natural Science division of the Unity Club — Church of the Unity — has under its direction an interesting course of lectures, six in number, upon the following subjects: "The Story of the Spectroscope," by Prof. H. S. Prichett, of Washington University; "Insect Musicians," by Miss Mary E. Murtfeldt; "The Ant," by Mr. Fred Wislizenus; "Standing Armies of the Vegetable Kingdom," by Prof. William Trelease; "Trees, and their Winter Aspect," by Miss Frances C. Prince; and "Geology," by Mr. William M. Chauvenet.

Toledo, Ohio.—Rev. A. G. Jennings has been making a missionary tour in Ohio, to Versailles and vicinity, where there is good prospect of one or more new Unitarian churches. Mr. Giles B. Stebbins, of Detroit, preached for him in Toledo on Feb. 3rd. The *Toledo Blade*, of Feb. 12, contains an able sermon from Mr. Jennings on "What Toledo Needs." As might be suspected, the preacher thinks that need to be a good home for the thriving young Unitarian society.

Topeka, Kansas.—At the recent annual meeting of the Unitarian church, C. M. Foulks, Wm. Wordsworth, Geo. S. Chase, Robert Pierce and Mrs. A. H. Wood, were elected trustees; and A. P. Wilder, W. C. Campbell and Frank H. Foster were chosen for the executive committee.

Rev. E. Powell for five years has made this church his chief charge, while missionary for the A. U. A. for the States of Kansas, Missouri and Nebraska. His congregations have increased from an average of about 30 to an average of more than 130, and the society never seemed so prosperous as now. It has raised $5,200 for buying a church site, and for building and furnishing a church, and has borrowed $2,200 from the building loan fund of the A. U. A. Of this latter sum it has paid $600. Last year it purchased a $250 organ, and this year a $600 piano. For the last two years this society has also undertaken to pay $500 toward the pastor's salary, the A. U. A. paying the balance.

Owing to the urgent demand from other portions of the State, Mr. Powell has been unable to preach here more than three Sundays in a month, but most of the time has supplied the pulpit.

Prof. Marsh, of the Lawrence University, who has very satisfactorily occupied the pulpit several times, has been recently called to Harvard to fill a professor's chair once occupied by Emerson, and later, by Lowell and Longfellow.

The society has instructed the executive committee to secure the services of Mr. Powell for the whole time if possible, and has appointed a committee to solicit funds with the hope of obtaining $1,000 towards the pastor's salary.

On the recommendation of Rev. Mr. Batchelor, secretary of the A. U. A., at the last meeting of the Missouri Valley Conference, it was decided to create an advisory board to make recommendations to the A. U. A. as to the expenditure of money in the jurisdiction of this conference.

Mr. F. H. Foster was chosen by this society as a member of this board.

This church has the finest choir in the city,— a feature of the services that is helping materially to increase the cong regation.

Toronto, Canada.—A course of twelve special sermons on the Fundamental Principles of Religion, by different Unitarian ministers, is in progress here. Rev. Messrs. Calthrop, of Syracuse, Dillingham, of Buffalo, and Batchelor, of Lowell, have spoken. Rev. D. W. Morehouse, of the New York Conference, is managing the course.

Trenton, N. Y.— After a brief period of candidating, this staunch little church, —the only Unitarian church between Syracuse and Montreal—has called for its pastor, Rev. Edward Foster Temple. The congregations are growing, the Sunday-school has awakened to new life, and every department of the church is visibly active. Sixteen young ladies have been organized into a "Unity Club," and twelve boys, under the direction of the pastor, meet weekly for self-improvement and the cultivation of the missionary spirit.

Rev. William Silsbee was pastor of this church for more than twenty years.

At the installation of the new pastor, Jan. 18th, Rev. S. H. Camp, of Brooklyn, gave the invocation and charge to the pastor; Rev. S. R. Calthrop, of Syracuse, the sermon and installing prayer; and Rev. D. W. Morehouse the right hand of Fellowship and address to the people.

Union City, Pa.—Mrs. Mason has organized a Lend-a-Hand Club of thirteen girls. On the 3rd inst., a class of seven were taken into the church by a service of confirmation and baptism. Dr. Townsend is taking up Mr. Mason's work at Corry and will preach there regularly in the future.

A LETTER FROM THE AUTHOR OF "ROBERT ELSMERE."

The November number of the *Unitarian Review* contained an elaborate and careful review of "Robert Elsmere," by Rev. James T. Bixby, Ph. D., of Yonkers, N. Y. Dr. Bixby has received from Mrs. Ward the following letter which he kindly permits us to print:

LONDON, ENGLAND,
61 RUSSELL SQUARE, Jan. 8, '89.

Dear Sir:

I am greatly obliged to you for your kind letter and for the interesting article in the *Unitarian Review* on "Robert Elsmere." I feel as though you had understood me and my book wonderfully well, and Robert's biographer thanks you for your sympathy with him and his story.

The success of the book in America has, indeed, been extraordinary. I have been so much touched and stirred by it, that it has been difficult for me to begin the new book of which my mind would soon be full were it not for the disturbing career of the old! And yet, of course, the sympathy shown my work, ought to be a great stimulus and encouragement to me for the future, and very likely when I get into some quiet place, as I hope soon to do, away from London, and set seriously to work again, I shall feel it only or mainly in this way. Meanwhile, I am, anyway, very grateful to all my American friends, and beg you to believe me sincerely yours,

MARY A. WARD.

James T. Bixby, Esq.

JOTTINGS.

Ramabai, on her way to India, has been spending a little time in Japan, and lecturing there to great audiences. In Tokio, the capital, the largest lecture hall of the city was so crowded that the doors had to be closed half an hour before the meeting began.

Mrs. Mary H. Hunt, National Superintendent of the department of Scientific Temperance Instruction, is now engaged in revising the temperance text-books of leading American publishing houses. They will be made to conform with the truths established by the latest investigation into the nature and physiological effects of alcohol.

There were seventy-four new Bands of Mercy for teaching children kindness to animals, organized last month, making the number of bands now in existence 6,435.

The Empress of Japan lately visited the hospital which the Red Cross Society is building at Neno, and was so much pleased with what she saw that she made a donation to the society of $80,000.

Make that stranger glad that he came to your church.

"Dear Mr. Editor: Please read the inclosed poem carefully and return it to me with your candid criticism as soon as possible, as I have other irons in the fire." "Dear Mr. Smith: Remove the irons and insert the poem."

There are nearly three hundred women studying at the Cooper Union Free Woman's Art School in New York.

Here is what Governor Ames, of Massachusetts, says in his message about female suffrage: Once more I earnestly recommend, as an act of simple justice, the enactment of a law securing municipal suffrage to women. Recent political events have confirmed the opinion which I have long held, that if women have sufficient reason to vote they will do so and become an important factor in the settlement of great questions. If we can trust uneducated men to vote, we can with greater safety and far more propriety grant the same power to women, who, as a rule, are as well educated and quite as intelligent as men.

One hundred and seventeen of Ramabai's books have been sold in Chicago during the last year by the Ramabai Circle.

A somewhat important secession has rerently occurred in England from Roman Catholicism to Liberal Christianity. Mr. Addis, a man of high standing in Roman Catholic circles both on account of his theological learning and his literary ability, and withal a prominent writer for the *Spectator*, has left his former religious connection and taken up ministerial work as a Free Christian or Unitarian minister in one of the Australian colonies.

The *Unitarian* will continue to labor in the future as in the past with untiring zeal for the promotion of a Liberal Christianity which shall be as consecrated as it is rational; on fire with philanthropy and missionary zeal; organized and united; loyal to its great inheritances from the past, believing in better things to come; at one with men and women of every sect and class and name who desire to build up a religion as broad, high, deep and eternal, as the Fatherhood of God and the Brotherhood of Man.

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Boston Office, 141 Franklin Street.

Chicago Office, 308 Dearborn Street.

Agents for Great Britain, H. Rawson & Co., 16 New Brown Street, Manchester.

On January, 1889, the *Unitarian* entered upon its fourth year, and with better prospects than ever before. It will continue to labor with untiring zeal for the promotion of a Liberal Christianity which shall be as consecrated as it is rational; on fire with philanthropy and missionary zeal; organized and united; loyal to its great inheritances from the past, believing in better things to come; at one with men and women of every sect and class and name who desire to build up a religion as broad, high, deep and eternal as the Fatherhood of God and the Brotherhood of Man.

No religious periodical in America, of any denomination, has abler writers. Among those who have contributed to its pages during the past year are the following:

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Allen, Charles A.	Marshall, J. F. B.
Ames, Charles G.	Matsumoto, S.
Badger, Henry C.	May, Joseph
Barber, Prof. H. H.	McCrary, Hon. G. W.
Barton, A. P.	Morrish, Ida A.
Bicknell, W. M.	Mott, F. B.
Bisbee, Frederick A.	Nickerson, A. C.
Bixby, J. T., Ph. D.	Perkins, Charles E.
Brotherton, Alice W.	Phalen, Frank L.
Brown, Prof. Geo. P.	Putnam, A. P., D.D.
Carter, A. P.	Rexford, E. L., D.D.
Chaney, George L.	Roberts, John E.
Chant, Mrs. Ormiston	Sample, S. W.
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Clute, Oscar	Singh, Hajom Kissor
Cole, Mary E.	Snyder, John
Collyer, Robert	Stebbins, G. B.
Cooke, George W.	Stevens, Henry D.
Crooker, J. H.	Stuart, Reed
Cuckson, John	Sugimoto, K.
De Normandie, Jas.	Sunderland, Eliza R.
Eliot, Charlotte C.	Temple, Edward F.
Eliot, Thomas L.	Thayer, Geo. A.
Everett, C. C., D. D.	Thomas, H. W., D.D.
Fairchild, Lee	Tucker, Wm., D.D.
Foster, Edna A.	Van Ness, Thomas
Francis, Averic S.	Walkley, Albert
Hedge, F. H., D. D.	Walters, W. Carey
Herford, Brooke	Weld, Florence E.
Hill, Thomas, D. D.	Williams, Theo. C.
Jenney, M. A.	Wooldridge, C. W.

The contributions of articles promised to the *Unitarian* for the coming year are more numerous, wider in their range, and richer than ever before.

Our experiment, made January, 1888, of doubling the size of the magazine, has been more than satisfactory. Very few of our old subscriptions have fallen off by reason of the increase of price; and our greater amount of space, permitting us to discuss subjects with more fullness, as well as to introduce a greater variety of topics into our pages, has been gradually drawing to us a new constituency. Especially has there been a gratifying increase of subscriptions among literary men, and ministers of other denominations, who wish to keep posted upon liberal thought and activities, and among inquirers, inside of all the churches, and outside of all, who are trying to find their way toward a broader and more reasonable religion.

While our circulation is of course largest in our own churches (and in these it is most gratifyingly large, in nearly every section of the country), it is steadily extending into new regions, so that we already have subscribers not only in every state and territory of the Union, but in the various British Provinces, Great Britain (more than a hundred in England), Austria, Belgium, Hungary, Switzerland, Germany, Sweden, Italy, India, Japan, and New Zealand.

But all this only shows more clearly than ever the possibilities before us. The world was never so well prepared for Liberal Christian thought as now; and the *Unitarian* by its representative character, its able writers, and its low price, is well calculated to carry it far more widely than it has ever been carried by any periodical.

Will the ministers of our churches, our missionaries, P. O. Mission committees, and our workers generally help us to extend its circulation, both among our home churches, and far and wide among inquirers and the unchurched?

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